

THE
LATTER DAY LUMINARY;

BY A COMMITTEE

OF

**THE BAPTIST BOARD OF FOREIGN MISSIONS
FOR THE UNITED STATES.**

VOL. I.

NOVEMBER, 1819.

No. X.

COMMUNICATIONS.

**VARIOUS LIGHTS IN WHICH THE FUTURE GLORY OF THE
CHURCH IS EXHIBITED.**

IT has been the pleasure of God to represent, in his word, important truths and considerations, in diversified points of view. This circumstance enlarges the conceptions of the humble inquirer, and corresponds with the sublimity of divine subjects, which, from their nature, cannot be fully understood without such aids. Had our Lord represented himself merely under the idea of a rock, our minds had been led to contemplate his stability and duration; but still such ideas of his character had been wanting as are supplied by the figures of a vine or a fountain, a barn or a sun. Had he described his kingdom only by the parable of treasure hid in a field, or a merchant-man in search of goodly pearls, the mind had become impressed with the worth of the gospel, and the duty of seeking earnestly its blessings; but it required other parables to teach the effects of the publication of truth on the hearts of men,—the discrimination that shall be made between the righteous and the wicked, and the gradual and triumphant progress of knowledge and grace throughout the earth.

It would be a service of no ordinary value, were some pious person, whose industry, leisure, and taste qualify him for the task, to undertake a representation of the various lights in which the glories reserved for the church are portrayed; embracing every material display, from the commencement to the close of divine revelation. It

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would furnish the ministers of Christ with a rich diversity of topics for sermons, and tend to remove that deficiency of genius and original idea so frequently discoverable in missionary discourses. It would contribute to enlarge the views and animate the zeal of private Christians, as well as excite thankfulness of heart for the glorious things which are spoken of the city of our God.

As a specimen of the plan referred to, the subsequent selections are made from the prophecies of Isaiah. Every passage gives a distinct and encouraging view of the empire of Christ, and affords a separate theme for contemplation and pulpit exhibition. It is, perhaps, unnecessary to add, that the translation of bishop Lowth is here employed.

ASTRONOMICAL ALLUSIONS.

1. *Sun rise.*—Isaiah ix. 1. and lx. 1, 2, 3.

The people that walked in darkness
Have seen a great light ;
They that dwelled in the land of the shadow of death,
Unto them hath the light shined.

Arise, be thou enlightened ; for thy light is come ;
And the glory of Jehovah is risen upon thee.
For behold, darkness shall cover the earth ;
And a thick vapour the nations :
But upon thee shall Jehovah arise ;
And his glory upon thee shall be conspicuous.
And the nations shall walk in thy light ;
And kings in the brightness of thy sun-rising.

2. *The absence of the sun and moon.*—lx. 19.

No longer shalt thou have the sun for a light by day ;
Nor by night shall the brightness of the moon enlighten thee :
For Jehovah shall be to thee an everlasting light,
And thy God shall be thy glory.

3. *The perpetual sun-shine of Divine favour.*—lx. 20.

Thy sun shall no more go down ;
Neither shall thy moon wane :
For Jehovah shall be thine everlasting light ;
And the days of thy mourning shall be ended.

4. *The lustre of the heavenly bodies increased.*—xxx. 26.

And the light of the moon shall be as the light of the meridian sun,
And the light of the meridian sun shall be sevenfold :

In the day when Jehovah shall bind up the breach of his
people ;
And shall heal the wound, which his stroke hath inflicted.

JEWISH ALLUSIONS.

5. *Enlarging of a tabernacle.*—Isaiah liv. 2, 3.

Enlarge the place of thy tent :
And let the canopy of thy habitation be extended :
Spare not ; lengthen thy cords,
And firmly fix thy stakes :
For on the right hand, and on the left, thou shalt burst forth
with increase ;
And thy seed shall inherit the nations ;
And they shall inhabit the desolate cities.

6. *The pillar of cloud and fire.*—iv. 5, 6.

Then shall Jehovah create upon the station of mount Sion,
And upon all her holy assemblies,
A cloud by day, and smoke ;
And the brightness of a flaming fire by night :
Yea, over all shall the Glory be a covering.
And a tabernacle it shall be, for shade by day from the heat ;
And for a covert, and a refuge, from storm and rain.

7. *A feast.*—xxv. 6.

And Jehovah God of Hosts shall make
For all the peoples, in this mountain,
A feast of delicacies, a feast of old wines :
Of delicacies exquisitely rich, of old wines perfectly refined.

8. *A blast, as of a trumpet.*—xxvii. 13.

And it shall come to pass in that day,
The great trumpet shall be sounded ;
And those shall come, who were perishing in the land of
Assyria ;
And who were dispersed in the land of Egypt :
And they shall bow themselves down before Jehovah,
In the holy mountain, in Jerusalem.

9. *The removal of a covering from the countenance.*—xxv. 7.

And on this mountain shall he destroy
The covering, that covered the face of all the peoples ;
And the vail, that was spread over all the nations.

10. *Proclamation of a jubilee.*—lxi. 1, 2.

The spirit of Jehovah is upon me,
Because Jehovah hath anointed me.

To publish glad tidings to the meek hath he sent me ;
 To bind up the broken hearted :
 To proclaim to the captives freedom ;
 And to the bounden, perfect liberty :
 To proclaim the year of acceptance with Jehovah ;
 And the day of vengeance of our God.

11. *A herald announcing peace.*—lii. 7.

How beautiful appear on the mountains
 The feet of the joyful messenger ; of him that announceth
 peace !
 Of the joyful messenger of good tidings : of him that an-
 nounceth salvation !
 Of him, that sayeth unto Sion, Thy God reigneth !

12. *Drying up of seas or rivers.*—xi. 15.

And Jehovah shall smite with a drought the tongue of the
 Egyptian sea ;
 And he shall shake his hand over the river with his vehe-
 ment wind ;
 And he shall strike it into seven streams,
 And make them pass over it dry-shod.

13. *Elevation of a standard.*—xi. 12. and xlix. 22.

And he shall lift up a signal to the nations ;
 And he shall gather the outcasts of Israel,
 And the dispersed of Judah shall he collect,
 From the four extremities of the earth.
 Thus saith the Lord Jehovah :
 Behold, I will lift up my hand to the nations ;
 And to the peoples will I exalt my signal ;
 And they shall bring thy sons in their bosom,
 And thy daughters shall be borne on their shoulder.

14. *Building an altar and a pillar.*—xix. 19, 20.

In that day there shall be an altar to Jehovah,
 In the midst of the land of Egypt ;
 And a pillar by the border thereof to Jehovah ;
 And it shall be for a sign, and for a witness,
 To Jehovah God of Hosts in the land of Egypt.

VEGETABLE ALLUSIONS.

15. *The flourishing of a branch or cion.*—Isaiah iv. 2. and xi. 1.

In that day shall the Branch of Jehovah
 Become glorious and honourable ;
 And the produce of the land excellent and beautiful.

But there shall spring forth a rod from the trunk of Jesse;
And a cion from his roots shall become fruitful.

16. *The influence of dews and rains.*—xlv. 8.

Drop down, O ye heavens, the dew from above;
And let the clouds shower down righteousness:
Let the earth open her bosom, and let salvation produce
her fruit;
And let justice push forth her bud together.

17. *Process of vegetation.*—lxi. 11.

Surely, as the earth pusheth forth her tender shoots;
And as a garden maketh her seed to germinate:
So shall the Lord Jehovah cause righteousness to spring forth;
And praise, in the presence of all the nations.

18. *Wine latent in the cluster.*—lxv. 8.

As when one findeth a good grape in the cluster;
And sayeth: Destroy it not; for a blessing is in it:
So will I do for the sake of my servants.

19. *Change of produce.*—lv. 13.

Instead of the thorny bushes shall grow up the fir-tree;
And instead of the bramble shall grow up the myrtle.

ANIMAL ALLUSIONS.

20. *Safety from rapacious beasts.*—Isaiah xxxv. 9.

No lion shall be there;
Nor shall the tyrant of the beasts come up thither.

21. *The harmony and mildness of the animals.*—xi. 6, 7.

Then shall the wolf take up his abode with the lamb;
And the leopard shall lie down with the kid:
And the calf, and the young lion, and the fatling shall come
together;
And a little child shall lead them.
And the heifer and the she-bear shall feed together;
Together shall their young ones lie down;
And the lion shall eat straw like the ox.

22. *Their abundance and willingness in the service of the Lord.*—
lx. 6, 7.

An inundation of camels shall cover thee;
The dromedaries of Midian and Ephra;
All of them from Saba shall come:
Gold and frankincense shall they bear;
And the praise of Jehovah shall they joyfully proclaim.

All the flocks of Kedar shall be gathered unto thee ;
Unto thee shall the rams of Nebaioth minister :
They shall ascend with acceptance on mine altar.

23. *Destruction of a serpent.*—xxvii. 1.

In that day shall Jehovah punish with his sword ;
His well-tempered, and great, and strong sword ;
Leviathan the rigid serpent,
And Leviathan the winding serpent :
And shall slay the monster, that is in the sea.

24. *Anxiety of birds at the cry of their young.*—xxxi. 5.

As the mother birds hovering over their young ;
So shall Jehovah God of Hosts protect Jerusalem ;
Protecting, and delivering ; leaping forward, and rescuing
her.

ALLUSION TO THE ARTS.

25. *The operation of a smith.*—Isaiah liv. 16, 17.

Behold, I have created the smith,
Who bloweth up the coals into a fire,
And produceth instruments according to his work ;
And I have created the destroyer to lay waste.
Whatever weapon is formed against thee, it shall not prosper.

26. *Refining.*—i. 25.

And I will bring again mine hand over thee ;
And I will purge in the furnace thy dross ;
And I will remove all thine alloy.

27. *Thrashing.*—xli. 15.

Thou shalt thrash the mountains, and beat them small ;
And reduce the hills to chaff.

28. *Improvement in materials for building.*—lx. 13. 17.

The glory of Lebanon shall come unto thee ;
The fir-tree, the pine, and the box together :
To adorn the place of my sanctuary ;
Instead of brass, I will bring gold ;
And instead of iron, I will bring silver ;
And instead of wood, brass ;
And instead of stones, iron.

29. *Making a public road.*—lxii. 10.

Pass ye, pass through the gates : prepare the way for the
people !
Cast ye up, cast up the causey ; clear it from the stones !

MIRACLES.

30. *Creation repeated.*—Isaiah li. 16. and lxv. 17.

I have put my words in thy mouth ;
And with the shadow of my hand have I covered thee :
To stretch out the heavens, and to lay the foundations of
the earth ;
And to say unto Sion, Thou art my people.
For behold, I create new heavens, and a new earth ;
And the former ones shall not be remembered,
Neither shall they be brought to mind any more.

31. *A desert transformed into a paradise.*—xxxv. 1, 2. and li. 3.

The desert, and the waste, shall be glad ;
And the wilderness shall rejoice, and flourish :
Like the rose shall it beautifully flourish.
Thus therefore shall Jehovah console Sion ;
He shall console all her desolations :
And he shall make her wilderness like Eden ;
And her desert like the garden of Jehovah.

PROMISCUOUS INTIMATIONS.

32. *There shall be an uniformity of speech.*—Isaiah xix. 18.

In that day there shall be five cities in the land of Egypt,
Speaking the language of Canaan,
And swearing unto Jehovah God of Hosts :
One of them shall be called the city of the Sun.

33. *An increase of veneration and possessions.*—xlv. 14.

The wealth of Egypt, and the merchandise of Cush,
And the Sabeans tall of stature,
Shall come over to thee, and shall be thine :
They shall follow thee ; in chains shall they pass along ;
They shall bow down to thee, and in suppliant guise address
thee :

In thee alone is God ;
And there is no God besides whatever.

34. *An elongation of life.*—lxv. 20, 22, 23.

No more shall be there an infant short lived ;
Nor an old man who hath not fulfilled his days :
For he, that dieth at an hundred years, shall die a boy ;
For as the days of a tree, shall be the days of my people ;
And they shall wear out the works of their own hands.

My chosen shall not labour in vain ;
 Neither shall they generate a short-lived race :
 For they shall be a seed blessed of Jehovah ;
 They, and their offspring with them.

35. *A glorious cavalcade.*—lxvi. 20.

And they shall bring all your brethren,
 From all the nations, for an oblation to Jehovah ;
 On horses, and in litters, and in coues ;
 On mules, and on dromedaries ;
 To my holy mountain Jerusalem, saith Jehovah.
 Like as the sons of Israel brought the oblation,
 In pure vessels, to the house of Jehovah.

36. *UNIVERSAL JOY.*—xliv. 23.

Sing, O ye heavens, for Jehovah hath effected it ;
 Utter a joyful sound, O ye depths of the earth :
 Burst forth into song, O ye mountains ;
 Thou, forest, and every tree therein !
 For Jehovah hath redeemed Jacob ;
 And will be glorified in Israel.

COMPARISON BETWEEN THE NORTH AMERICANS AND THE
 ANCIENT GERMANS.

THE question relative to the origin of the Indians of our country, increases in interest, in proportion as means are employed for spreading among them the arts of civilized society, and the tidings of redemption by Jesus Christ. Whatever can tend to throw light on inquiry, cannot fail of proving acceptable. Dr. Robertson, in his "View of the Progress of Society in Europe," has contrasted the condition of the Indian tribes with the ancient inhabitants of Germany ; and though he supposes the resemblance to have risen from the similitude of their political situation, he has little doubt but that Bochart and other philologists, would have pronounced with confidence, "that the Germans and Americans must be the same people." He states, as his own opinion, that "the resemblance between their condition is greater, perhaps, than any that history affords an opportunity of observing between any two races of uncivilized people."

The following is the amount of his observations, and may, at least, offer an assisting clue to future investigation.

1. The Americans subsist chiefly by hunting and fishing ; some tribes neglect agriculture wholly,—when attended to, the labour is performed by the women. Subordination is scarcely known. The

children are generally left to educate themselves, and are in a state of wildness resembling the deserts they inhabit. It was so with the ancient Germans.

2. Civil authority is extremely feeble. The sachem or chief is elective, with a council of old men to assist him; but neither he nor they have much power. Their influence lies chiefly in persuasion, while the obedience of the people is altogether voluntary. Such were the circumstances of the ancient Germans.

3. War is entered upon, not by constraint, but by choice. When resolved on, a chief proposes himself as their leader. Volunteers may offer to fight under him, for none is compelled; but such as engage cannot recede, on pain of the total forfeiture of reputation, and perhaps of life. Such was the habit of the Germans.

4. Those who follow any leader, expect to be treated with great attention and respect. They always look for presents from him of great value, and he feels himself under obligation to comply with their wishes. The Germans did the same.

5. When an injury is received, the jurisdiction of the magistrate is usually disregarded, and the offended party proceeds to avenge himself of his adversary. Resentments are excessive. Time cannot allay them, nor death itself. They are left as an inheritance to future generations, and are removed only by satisfying them. Death for death is the general demand. Sometimes, however, the offended persons become appeased by presents, and especially by a captive taken in war, who is adopted into their family, and enjoys their friendship, and is supposed to supply the place of the murdered individual. Equally implacable were the ancient Germans.

The resemblance holds in many other particulars. The only material difference lies in the circumstance that many of the German tribes were more civilized than the Americans.

SPIRITUAL CONDITION OF THE HINDOOS.

THE knowledge of "the only true God," is connected with eternal life; but the Hindoos have *no knowledge of the one God*. The greater part of their ancient teachers have declared that he is "the unknown Brumhu;" that he is not an object of worship; that he has no attributes, and has nothing to do with material things. They therefore worship the gods, who are to them the only objects of dread or hope, and to whom alone all worship, all praise, all petitions, and all offerings are presented. The histories of these gods exhibit them

as in the highest degree capricious, weak, unjust, cruel, and licentious. That this is their real character is known to the most illiterate of the people; and therefore, in times of distress, they do not hesitate to reproach them in the most bitter expressions which disappointment can dictate; nor is it uncommon, in moments of anguish, for them to destroy the images of these gods which cannot save. This contempt of the gods is shown even in the most common occurrences of life: when a man's clothes are wet by an unexpected and undesired shower, he sometimes exclaims, "These rascally gods are sending more rain." To the Hindoos, therefore, the gods are not "a very present help in trouble." They cannot "cast all their care" upon them, nor call upon them in the time of trouble, with any hope of relief. But the Christian can refer his minutest wants to Providence, persuaded that his heavenly Father knoweth that he needeth all these things. Respecting this most important branch of divine knowledge, in what lamentable darkness are the Hindoos!

The Hindoos are not only without God, but without a Mediator. The lower orders, it is true, approach the gods through the brahmins. Ignorant persons speak as though the gods were the medium of access to the one God; yet it is certain that the gods are never spoken of as intercessors, nor ever regarded as such, in any of the forms of prayer or praise found in the shastrus.

The worship of the Hindoo always terminates on the deity whom he addresses. If ever he looks further, his hopes are fixed on his meritorious actions: so that he expects by them to "obtain God," that is, absorption. But if he sin, he has no "advocate with the Father;" no one able to save to the uttermost, by ever living to make intercession.

Further, a Hindoo has no hope in Divine mercy as it respects pardon: that sin will be forgiven, or the punishment remitted, makes no part of Hindoo faith. The shastrus declare, that the sins both of gods and men never leave the offenders till expiated by personal sufferings through millions of births. If a person sin in the human shape, he is doomed to pass through eight millions of births, before he can again appear as high in the scale of existence as man. Supposing him to sin as often as he appears in the human form, when are those transmigrations to end? A bramhun once declared, that as long as men are possessed of wants, they must sin. From hence it appears, that the Hindoos, to a man, have no hope of happiness after death; for perfect ascetics are no where to be found, and a pardoning God, or a throne of grace, they know not.

The Hindoos have no idea of seeking Divine assistance to enable

them to become virtuous according to their own ideas. They are quite of opinion with Dr. Priestley, that a man's virtue arises only from himself. The most painful duties are enjoined upon their yogees; but the praise of abstraction is wholly given to the ascetic himself, none to God. Hindoos sometimes speak of the divine favour resting upon a man, but they mean nothing more by this than a recognition of the doctrine of fate. But take from the Christian system the promise of assistance in duty, and it loses all its glory, and man becomes a certain prey to his spiritual enemies. Christ has said, "Without me ye can do nothing;" but he also says, "How much more [cheerfully than the tenderest earthly parent will give good gifts to his children] shall your heavenly Father give the Holy Spirit to them that ask him;" so that to a person enabled to trust in Christ and do the will of God, salvation becomes a matter of entire certainty. The Hindoo has never heard of such assistance.

The government of the world is, according to the ideas of the Hindoos, in the hands of the gods, and of as many gods as there are things over which they can preside; and these gods are so capricious and ignorant, that they are represented in many instances as counter-acting and ruining each other. What must then become of the interests of mortals?—Hence a Hindoo has no confidence either in the wisdom or the benevolence of his god. In his misfortunes he not unfrequently reproaches his guardian deity, or resorts to some other power. He says, "The gods will do as they please;" but he is never able to say, God is too wise to be mistaken, and too good to be unkind. What a desolate creature is man, when we behold him stripped of the tender care and wise direction of a "heavenly Father!" A Hindoo says, "O God, what art thou about? What have I done, that thou thus afflictest me?" But a Christian says, "It is the Lord, let him do as seemeth him good."

A Hindoo has no idea that the present state is probationary, and that if religion be truly cultivated, heaven may follow. He considers himself as placed under an inevitable fate, which he did not originate, and over which he has no control; that this fate will carry him forward as a floating atom, and bear him wherever it pleases. All the comfort therefore that arises to a Christian from the assurance, "Seek and ye shall find," and from a vast variety of "exceeding great and precious promises" scattered through the sacred volume, he never tastes. He quietly gives himself up to the current, and permits it to carry him wherever it will.

Finally, his views of a future state neither awaken his fear, nor stimulate him to a course of virtuous action, "seeking glory, honour,

and immortality." He fears transmigration more than a state of misery;* and, as has been already observed, he has no hopes of heaven. If he had any, he has no idea that purity of mind is to qualify for its enjoyment, for sensual pleasures form the chief bliss promised in the Hindoo heavens. But the Christian hope leads the believer to purify himself even as Christ is pure; so that his hope, while it is as an anchor to the soul, is the best security for a life of holiness. But, when we add to all this, that unless the blessings of the Gospel are imparted to the Hindoos, either as sincere and holy seekers of God, or as actual believers in our Lord Jesus Christ, they must perish eternally, how heart-rending does their condition appear!

Thus the Hindoo system supplies no stimulus to a holy life—no examples of holy prophets, apostles, and martyrs—no means of religious instruction and improvement—no consolation and support in affliction—no hope and succour in death—no prospects of a glorious resurrection, nor of a blessed immortality. In short, it leaves its disciples "without hope, and without God in the world." Are we not then bound, by every motive which can operate upon us, as men made of one blood, and as Christians, to seek the diffusion of "the glorious gospel of the blessed God?" God grant that we may be faithful to these obligations, treating with deserved contempt and abhorrence the idle and unfeeling insinuation, that their conversion is hopeless, and that the word of God, as it respects these millions, *shall* return to him void. Let the means to accomplish their conversion be adequate to the case, and then we may hope, at no very distant period, that India shall be seen "stretching out her hands unto God," and saying, "What have we any more to do with idols?"

FRIEND OF INDIA.

* Mukshya, or the liberation of spirit from every thing which is not spirit, is the highest felicity held out by the Hindoo writings. They believe that there is only one spirit, portions of which are individuated by portions of matter, thus forming sentient beings; this universal spirit is God. Hence Mukshya is the entire destruction of personal identity. The insulated portion of spirit, when liberated from all extraneous things, mixes with the divine essence, as the water contained in a vessel, when the vessel is broken, mixes with the general mass of water. The highest happiness therefore held out by their shastrus is, the loss of personal identity by absorption in God, involving as a consequence the total destruction of the individual. A Hindoo cannot therefore expect future happiness, as that cannot be enjoyed by any one when his individuality is destroyed.

ON MINISTERIAL SUPPORT.

FROM the sacred writings it is evident that Jesus Christ appointed a gospel ministry, as the means of exhibiting the light of divine truth, and bringing to himself a chosen people out of every age and nation of the world, until time shall be no more. Under circumstances ever fluctuating and unpropitious, such a ministry has continued to exist; and is at this day employing, with astonishing success, its plans and exertions for the welfare of man, and the enlargement of the Redeemer's kingdom.

That such a ministry was instituted to show unto men the way of salvation, is generally acknowledged by professed Christians; but upon the subject of giving a temporal support for ministerial services, equivocation and dispute have taken rise. Though some persons consent to it as an act of charity, and others correctly regard it as a claim of right and justice; yet there are multitudes insensible to every consideration, who stubbornly deny that either justice or charity, requires any thing for such purposes. This is an evil widely extended, and fraught with ruinous consequences. To this it must be principally ascribed, that in many places the interests of true religion are languishing; houses of worship are seldom opened and thinly attended; churches are groping in darkness; ministers becoming earthly-minded; the word of God feebly or foolishly expounded, and a sordid system of covetousness, instead of being held up to contempt and scorn, is furnished with the sanction of what is called Christian example.

From the nature of the case, it is very liable to escape public animadversion. Ministers often choose to suffer in silence the most embarrassing privations, rather than provoke the censures and illiberal imputations of avaricious men. But whatever respect may be generally due to acute sensibilities, perhaps we should not err in calling this a false and squeamish delicacy. The late celebrated Dr. COKE, after returning from his visit to our country, in his report to the *English Conference*, observed; "that one evil pervaded the Methodist churches in America, which was deeply to be deplored:—that numbers of faithful and able ministers, annually located themselves to procure, by manual labour, a subsistence for themselves and families." The doctor then added, the "the fault was principally chargeable upon the preachers themselves, on account of their backwardness to urge upon the people, the duty of giving an ample support to the ministry." This remark claims serious consideration. Those especially whose circumstances exonerate them from the suspicion of in-

terested views, should never fail, upon suitable occasions, to bear their decided testimony against this abuse.

By claiming a temporal support for the ministry, we do not require a provision for that parade, and pride, and expense of living which is affected by the men of this world; but we contend that the faithful minister of the gospel has a *sacred right* to such a temporal remuneration for his labours, as may render his situation comfortable, and allow him a moderate surplus. If any standard be required, we would say, *Whatever it might be supposed that the talents, learning, industry, or secular occupation of the minister, if otherwise employed, might secure, of income for himself and family; ought to be given by the people for whose sake he soils in the gospel, and foregoes all secular advantages.*

Before we exhibit proofs of this position, it is necessary to premise, that the ministerial office requires all the time and attention of the preacher. This must be evident from the examples of our Lord and his apostles, and also from the strict charge of Paul to Timothy: "Till I come give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee—meditate upon these things; Give thyself wholly to them, that thy profiting may appear to all." 1 Tim. iv. 13—15.

The attentive reader of the word of God will not fail to observe, that under every dispensation previous to the advent of Christ, divine worship was maintained at considerable expense. After the departure of the Hebrews from Egypt especially, the expenses were such as cannot be computed by us. This was probably intended to impress their minds with a sense of the superior value of spiritual things. The church having now passed into a higher stage of spiritual refinement, these burdensome rites are done away, and *all we with open face behold the glory of the Lord* in the gospel. Yet we are not entirely exempt from expense in maintaining public worship. But since the gospel evidently retrenches nearly all those expenses which Jewish worshippers had to encounter; and, on the other hand, confers spiritual advantages upon us which are far superior to theirs; why should we feel reluctant to contribute for the support of the gospel ministry? Very reasonable and pointed is the interrogation of the apostle: "If we have sown unto you spiritual things, is it a great thing that we shall reap your carnal things?" But we shall have occasion to revert to this topic again, when we take up the arguments of the apostle on the subject.

In attempting a direct proof of the point, our first attention is due to the testimony of our great Redeemer. When he sent out his dis-

ciples to preach the kingdom of God in Judea, he warned them against the abominable sacrilege of working miracles and preaching the gospel for the purpose of amassing property or filthy lucre—"freely ye have received, freely give;" but immediately adds, "Provide neither gold nor silver nor brass, in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: *for the workman is worthy of his meat:*" τῆς τροφῆς αὐτοῦ, *his maintenance*, including other necessaries besides food. No doubt this admonition was given partly on account of the short tour they were to make, and partly with a view to teach them dependence upon the Master who employed them;—if he judged them worthy of their maintenance, his omniscient providence would secure it; but it teaches also, with equal, if not greater evidence, that it is the indispensable duty of Christians to maintain those who preach the gospel among them. He who labours among men in word and doctrine, is as worthy of his maintenance, as is the man who reaps down their fields; and if it be kept back by them, is it not *fraud*, which the Lord of Sabbath will punish? James v. 4.

The apostle Paul, in the ninth chapter of his first letter to the Corinthians, has established this point by a series of very cogent arguments. He had probably discovered in the Corinthians a captious and parsimonious disposition, and therefore determined to act with the utmost caution among them:—certain it is that he was *in want*, while with them. 2 Cor. xi. 9. To prevent any suspicions of interested views, he laboured with his hands, to preach the gospel to them without charge. He ever afterwards exulted in the disinterested course of conduct which he had pursued, because the subsequent character of that church gave ample evidence of its correctness; and when he was totally beyond the reach of suspicion, he boldly declared his right to a maintenance from them. Now, that the apostle should decline to avail himself of his *right*, where circumstances might render it prejudicial to the interest of souls, reflects a glory upon his character, while it gives tenfold force to his arguments in favour of the principle we are vindicating. He is very careful to guard against a misconstruction of his conduct, both in this and a similar passage, in 2 Thess. iii. 9. *Not because we have not power,—or right.*

But we solicit the attention of our readers, more particularly, to the whole of the passage above cited. Paul asserts his apostolic character and authority, which must have been peculiarly manifest to the Corinthians, from the success of his labours; ver. 1, 2. He declares his right to a maintenance among them, not only for himself, but for a wife also, had he thought proper to take one, as did the other apostles; ver. 4, 5. And asks, whether himself and Barnabas only, had

no right to forbear working; which most obviously implies that the rest of the apostles did not labour for their subsistence, but derived it from those to whom they ministered in holy things. He then proceeds to adduce a number of arguments to establish the principle. He argues,

1. From the common sense of mankind: verse 7. "Who goeth a warfare at any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?" The soldier, at the risk of his life defending his country, is supported at the public expense; the vine-dresser and the shepherd, derive their subsistence from the fruit of the vine, and the milk of the flock. These things were customary and right; and hence the apostle infers the right of the minister to his maintenance. He is a soldier of the cross, a labourer in the Lord's vineyard, and a feeder of his flock. It is plainly a matter of strict justice, that he should have a remuneration in temporal things. Again, in the 11th verse he asks, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"—Evidently the force of the reasoning is this: if spiritual things be superior in value to temporal things—if the whole world be unequal to the value of one soul; Matt. xvi. 26. then can it be considered a *great thing*, that while we are labouring to effect the salvation of your souls, we should receive a remuneration in carnal things—all of which bear no comparison with the blessings we are instrumental in conferring upon you? Very reasonable then is the precept of the apostle, Gal. vi. 6. "Let him that is taught in the word, communicate to him that teacheth in all good things."

An additional consideration may be included under this head. Paul says, 1 Tim. v. 8. "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." This is the dictate of nature as well as inspiration. Hea-then writers concur in the general sentiment. TACITUS says, "Liberos cuique ac propinquos NATURA carissimos esse voluit:" 'Nature dictates, that to every one, his own children and relatives should be most dear.' CICERO says, "Suis quisque debet tueri." 'Every man should take care of his own family.' For this purpose, our Creator has allotted us six days out of seven, for labour. With health, industry, prudence, and the divine blessing, any man may acquire a sufficiency for his own maintenance and that of his family. But the faithful minister of the gospel, though by no means exempt from this obligation, is compelled to forego every advantage which he might derive from labour. Can it be pretended, then, that he ought

not to receive ample remuneration for his ministerial services? But the apostle argues,

2. From the law of Moses: ver. 8, 9, 10. "Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, (Deut. xxv. 4.) thou shalt not muzzle the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes no doubt this is written: that he that plougheth should plough in hope; and that he that thrasheth in hope, should be partaker of his hope."—This precept of the Mosaic law, displays the amazing kindness of God, in providing for the sustenance of irrational animals; but the apostle declares that it is written for our sakes. The import of the passage is, that it cannot be supposed that God will provide for the maintenance of oxen, and forget or neglect to make provision for his ministering servants. Nay, this precept is designed to evince the contrary: that he that plougheth should plough in hope of enjoying the fruit of his labours; and that he that thrasheth in hope, should be partaker of his hope, of having a supply out of that which he is thrashing.—Again, in the 13th verse, he adverts to the provision made for the ancient ministers of religion; "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?" All the officers employed in conducting the temple worship, had a right to their maintenance out of the sacred revenues. They had their different spheres of sacred employment, and different secular advantages; the Levites were they which ministered about holy things; inferior officers, who, though they had no inheritance in Canaan, received about the fifth part of the incomes of the Hebrew nation, the privilege of 48 cities, and other immunities. The priests, belonging to the same tribe with the Levites, were the highest officers of the temple, and waited alone at the altar. The Lord provided that they should *partake with the altar*;—they had the skins of all the burnt offerings; the skin and the flesh of all the sin and trespass offerings; the shewbread, after it was removed from the golden table; a considerable portion of all the peace-offerings; all of what was called the poll-money, with small reservations; the tenth part of the tythes from the Levites, and numerous perquisites beside. Now, this was the Divine appointment, and from this the apostle argues, that the ministers of the New Testament should be supported also. From the Old Testament we learn, that in times of declension in religion, these sacred claims were neglected; and it evinces that vital godliness is at a low ebb, among those who neglect the claims of the Lord's public servants at

this day. God did give a very solemn charge to the people, Deut. xii. 10. "Take heed to thyself that thou forsake not the Levite, as long as thou livest upon the earth." Hezekiah, agreeably to the Divine will, commanded the people "to give the portion of the priests and Levites, that they might be encouraged in the law of the Lord." 2 Chron. xxxi. 4. The sum of what we have to say upon this argument, is, that the ministry of the Old and New Testament are parallel; both instituted by the same high authority; both concerned in promoting the spiritual and eternal interests of men; and both, as it were, disinherited of the world. If provision was made for the temporal maintenance of the former, why not for that of the latter? But though we give them both a similar character, it must be remembered that the gospel ministry has the pre-eminence. Yet if the institutions of the Old Testament, which were so far inferior to the gospel, as to come under the denomination of a *worldly sanctuary and carnal ordinances*, if they made ample provision for the priest and Levite, and would not permit them to be encumbered with the cares of life; how can it be supposed that the ministry of a better testament shall be unprovided for, or left to contend with the world for their living, under every disadvantage? We will now turn our attention to the apostle's last argument.

3. From the law of Christ, verse 14. "Even so hath the Lord ordained, that they who preach the gospel should live of the gospel." What we inferred from the reasonings under the last head, is here declared to be the ordinance of the Lord; alluding to that language of our Redeemer already cited from Matt. x. 10. Luke x. 7. And is not this conclusive? Can a Christian ask any thing more? or neglect his duty henceforth? There is an absurd explanation given of this language by some, which the reader may possibly learn from the following paraphrase: "They that preach the gospel, shall derive their own spiritual life from the gospel." Who is so blind as not to perceive that this is an intended quibble? Who so ignorant of the scriptures, as not to see that it is a manifest departure from every just rule of scripture interpretation? The apostle is not speaking of spiritual life; but evidently drawing a parallel between the priest partaking with the altar, in the manner we have explained, and the minister living by the gospel. It is presumed, however, that there is a danger of giving too much importance to the error, by an elaborate reply. Let the common sense of mankind decide. We will merely remark, that the apostle refers to our Lord's language, which is, *the labourer is worthy of his meat*—his maintenance; or as Luke has it, *worthy of his hire*.

Having discussed the arguments contained in the first epistle to the Corinthians, let us now turn to a passage in 2 Cor. xi. 7—9. Here the apostle places the subject in a very interesting point of light. "Have I," says he, "committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages of them to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied."—Without pretending to illustrate what is sufficiently plain, let us simply remark,

1. Though the apostle voluntarily surrendered his right and authority for special purposes, yet the spirit of this language is *censure*. They were lacking in *duty* to him—he was *in want* among them: therefore, it was the duty of the Corinthians to have maintained the apostle; and their's is the fault, whatever induced him to decline receiving it of them. It is but too evident, however, that they were as silent about giving as he was about asking. A shrewd commentator observes, "if the preachers of the gospel were as parsimonious of the bread of life, as some congregations and christian societies are of the bread that perisheth; and if the preacher gave them a spiritual nourishment as base, as mean, and as scanty, as the temporal support which they afford him, their souls must, without doubt, have nearly a famine of the bread of life."

2. That brethren from Philippi, (see Phil. iv. 15, 16.) a city of Macedonia, did contribute to the necessities of the apostle while he was labouring for a distant church. If the apostle received assistance from a people not immediately under his care, and while preaching for another people; surely it cannot be pretended that the pastor of a church, should not be maintained by those who are almost exclusively the objects of his ministry.

3. That what the apostle received from the brethren of Macedonia he called *WAGES*. The original signifies "the *pay of money and provisions* daily given to a *Roman soldier*." He calls it *robbery*, not because it was unjust, or that he practised any extortion in the case; but simply because it seemed to make the liberal and dutiful brethren of Macedonia, in a certain sense, tributary to the narrow-minded Corinthians.

What has been said will sufficiently obviate the principal objection that has been alleged against ministerial support: viz. that borrowed from *this example of Paul labouring for his own maintenance*. But some would ground it not so much upon his *example*, as upon the supposed *inspiration of those who are truly called to the ministry*.

They suppose it will be given the preacher in the hour of public duty what to say, and that it is, therefore, at least *unnecessary*, to devote any time to previous preparation. Indeed many profess to consider it worse than *unnecessary*—a circumstance involving very weighty suspicions against his religious character. Though wisdom requires, even in the smallest matters, *that we think before we speak*; yet in those things which involve the eternal interests of men, such a practice would be *criminal*! Thus Satan sports with the imbecility and the prejudices of mankind! But is it concluded that genuine ministers act always under Divine inspiration in their public duties? Inspiration, in the proper sense of the term, having accomplished its design in the establishment of Christianity, has long been dismissed from the church of Christ. Preachers of the gospel must expect no special *afflatus* of the Divine Spirit. They must seek knowledge from the divine word by prayer, meditation, and laborious research. These, and these alone, are the means which the Spirit of God will aid and bless; and precisely according to the diligence used, will the preacher's profiting appear. Divine assistance in the ministry may be expected, and will be given to our pious and persevering exertions. It is presumption, therefore, for that man to expect it, who either wastes his time in idleness, or devotes it to the pursuit of gain.

It has been objected, that *this doctrine tends to introduce unworthy persons into the ministry*. We acknowledge that the sacred office is not exempt from mercenary incumbents, who will devote the liberalities of the church to avarice or prodigality. But this is a difficulty which no device of man can obviate. Even where the greatest precautions are used, there will be found a Simon Magus. We deplore the fact; but do not perceive the *tendency* of this doctrine to promote it. Where exorbitant salaries are given, it may have such a tendency; but this is by no means what we propose. It is a *LIVING*, a *MAINTENANCE* for which we contend; and if unprincipled men seek it by deception and perjury, the guilt is theirs.

After all, it will be alleged by some, "*we are poor*, and hence we can give little or nothing for ministerial support." This, undoubtedly, is *possible*; but not always *strictly true*. It is frequently urged by churches as an apology for their neglect, when disinterested judges, possessing ample information, decide otherwise. We grant that it is *possible*: churches just constituted, few in number, the members generally destitute of property, and not in lucrative employments; or churches weakened by internal dissensions, or external disasters, may indeed be unable to support a minister. In such cases, the conscientious man would feel it his duty to serve them with a very mod-

erate subsistence, or even gratuitously. But we have reason to suspect that such pleas of poverty are *not always strictly true*. Minds even slightly tinctured with the principle of covetousness, are easily induced to fancy themselves *too poor* to give any thing for those advantages which they conceive to be more imaginary than real, and at best very distant. Where the spirit and power of religion lie dormant, and the chilling influence of the world has taken hold of the church; though their circumstances be generally affluent, they will declare themselves *too poor*. It would not be difficult to show the absurdity of such a plea in most instances. Let us suppose a church to consist of 150 members. Say 100 of them will each have an average income of *one dollar* per day. In one week they will have 600 dollars; which, in most situations, would maintain a minister with a family. This supposed case, which certainly embraces very moderate calculations, proves that the united labour of one hundred members during *one week*, will maintain a stated ministry for one year. None would be sensible of the loss. Nay, the remark would generally hold, that nine out of ten of those churches who complain of poverty, expend more time and money, in the forms and superfluities of fashionable life, than is needful for the maintenance of the ministry, even at *ten or twelve hundred dollars* per annum.

In some instances there is found to be a difficulty in raising money by a general and efficient plan. There will always be a diversity of characters and views in religious, as well as civil communities, which may create some embarrassment. But where there is in any one a manifest unwillingness to bear a part in the necessary expenses of public worship, it would be well for the church to consider seriously, whether such an one be not a subject of discipline: yet it must be observed, that forbearance and long suffering ought always to be exercised, as far as it shall be consistent with the honour of the church. The plans that are in operation are various. Some accomplish their views by voluntary subscriptions, perhaps aided by weekly, monthly, or quarterly collections; others by general contributions of all alike, in a manner similar to the modern *mite societies*, in connexion with pew-rents, &c. &c. But the most efficient and satisfactory plan, is that of *an equitable assessment upon every member*—a sum levied upon the property or income of every individual, by a fair valuation. In this service the congregations will usually with cheerfulness unite.

It is needless, however, to say much upon this part of the subject. The greatest and most formidable of all difficulties is that of an unwilling mind. Where this impediment does not exist, plans will be devised and promptly executed; the cause of Immanuel will flour-

not be pretended that we overrate the importance of a faithful and enlightened ministry. It always exerts a happy influence upon the manners and morals of society, as well as upon the future hopes of the believer. Both reason and observation attest the truth of the remark, that where the ministerial character is lightly esteemed, and a reasonable support neglected, religion seldom prospers. There are many churches in our country, who, for an age or two, have maintained little more than the shadow of existence; destitute of the stated ministration of God's word, and scarcely distinguishable from the mass of irreligious men, yet well able to support a stated ministry. The spirit of Laodicea is prevalent among them to an alarming degree. The Lord sends out labourers into the harvest; but they endeavour to starve them, either as a test of sincerity, or from the wretched apprehensions of want. Deplorable indeed, and almost hopeless, is the case of those churches where *worldly-mindedness*, or *covetousness*, or *unbelief*, predominate. Well might we address to them the language of the Redeemer: *Behold! your house is left unto you desolate*: nay, your hearts also must be desolate. Covetousness has rifled you of the elevated comforts of true religion; rendered you in a great degree chargeable with the contempt that is brought upon the gospel; and answerable for the blood of those that perish in your families and neighbourhoods for lack of spiritual knowledge; your own minds become sordid, and the language of your practice is, that "gain is godliness," and wealth "the one thing needful." You support not the gospel, because you deem it a matter of secondary importance, and distrust the providence of God. You will not believe that he has a right to remand your possessions; or that he will repay with interest what you expend for his glory. But remember that you are likely to defeat your own intentions. God has the entire disposal of your life and interests. If ye *dwell in ceiled houses*, and neglect the *house of the Lord*, ye take the most effectual means to exclude the blessing of God from *your basket and store*. It may be said of you, as the Lord said to Judah: "Ye have sown much and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put them into a bag with holes." Haggai i. 2—6.

O! ye that love the Lord, arouse from your stupor! The time for action will soon pass away. Ye repose upon the promises of God; go forth in mighty exertions to promote the interests of Zion upon an extended scale. *Seeking first the kingdom of God and his righteousness*, and the best interests of men be substantially promoted. It can-

business, ye have the unfailing promise, that *all these necessary things* for life *shall be added unto you*. Then you have every reason to consecrate your all to God. The spirit of the gospel is a spirit of *benevolence*. Ye enjoy an exquisite happiness, in the prospect or the hope of diffusing the blessings of the gospel among men. Maintain your confidence and your zeal for God; hold every other concern in due subordination; and by widely-extended, and well-directed efforts to promote the salvation of others, endeavour to effect *an abundant entrance* into the kingdom of glory. And though we are unable to ascertain, at present, the proportion of influence which individual exertions may have in the advancement of the great cause, *we shall know hereafter*—it shall be told in the hearing of an assembled universe, at that day when a final estimate shall be made of all the characters and actions of man.

Π. Σ.

 GALILEO.

THE name of this eminent mathematician and astronomer will, probably, be held in veneration to the latest ages. Availing himself of a discovery relative to the power of certain glasses made by the children of one Jansen,* a Dutch optician, he formed the TELESCOPE. Directing this instrument to the heavens, he, *first of his species*, beheld the surface of the Moon diversified with profound vallies and lofty hills. Mercury and Venus he observed to vary in their phases like the Moon. He saw that Jupiter was attended with four satellites, which he denominated Medicean stars. Saturn appeared oblong, consisting of the orb and its *ansæ*, or extreme parts of its ring, while the sun exhibited large spots, from the motion of which the revolution of that immense body on its axis was inferred.

When this intelligence was sounded through Europe, by some astronomers these discoveries were applauded, while others treated his statements as visionary. These new appearances in the heavens,

* Bonnycastle, in his Introduction to Astronomy, states, that an incident effected "what philosophy might have sought for in vain: the children of one Zachariah Jansen, a spectacle-maker of Middleburgh in Holland, being at play in their father's shop, happened, by chance, to place a convex and concave glass in such a manner, that in looking through them at the weather-cock of the church, it appeared to be nearer, and much larger than usual. The surprise they expressed at this circumstance, exciting their father's curiosity, he examined the same object himself, and finding what the children said to be true, improved the hint, by fixing the glasses upon a board, that they might be always ready for observation."

added to the conviction he felt of the truth of the Copernican system, and he wrote in its defence. The ignorant and prejudiced clergy, not aware that the language of scripture is designed for popular use, cited him before the inquisition, first in the year 1615, when he was incarcerated for five months,—and afterwards in 1633, when, after a trial of two months, he was *forced to renounce his own views*, detained in prison at the pleasure of the cardinals, and enjoined, as a means of his salvation, to repeat, once a week, the seven penitential Psalms. He died a few years after, in the vicinity of Florence, having previously lost his eye-sight, from the perpetual use of the telescope, and exposure to midnight air.

The following is a copy of the ABJURATION he made.

“Soutenir qui le soleil immobile & sans mouvement local, occupe le centre du monde ; est une proposition absurde, fausse en philosophie, & hérétique, puisqu'elle est contraire au temoignage de l'écriture. Il est également absurde & faux en philosophie de dire que la terre n'est point immobile au centre du monde ; & cette proposition considérée théologiquement, est au moins erronnée dans la foi.—Moi Galilée, à la soixante-dixième année de mon âge, constitué personnellement en justice, étant à genoux, & ayant devant les yeux les saints évangiles, que je touche de mes propres mains, d'un cœur & d'une foi sincères, j'abjure, je maudis & je déteste les absurdités, erreurs, hérésies,” &c.

To assert that the sun is immoveable, and without local motion, is stationed in the centre of the world, is an absurdity ; false in philosophy, heretical, and contrary to the testimony of scripture. It is alike false and absurd to say that the earth is not immoveable in the centre of the world ; and this declaration, theologically considered, is at least erroneous in point of faith. Wherefore, I Galileo, in the seventieth year of my age, in public court, being on my knees and having before my eyes the holy evangelists, which I touch with my own hands, from my heart, and with sincere faith, *do* abjure, execrate, and detest these absurdities, errors, heresies, &c.

The above is certainly a curious document, viewed in a philosophic light, and may serve to exhibit a useful contrast between the power of the gospel and the power of science to sustain the mind in the fires of persecution. Christianity can breathe and rejoice in an atmosphere where philosophy faints and expires.

MISSIONARY INTELLIGENCE.—FOREIGN.

MISSION TO BURMAH.

Extract of a letter from Mr. Hough to the Cor. Sec. dated

REV. AND DEAR SIR,

Serampore, March 4, 1819.

ON inquiry I have ascertained it to be a fact, that the king of Burmah has demanded of this government both Chittagong and Dacca, and that the demand is not to be complied with. What the event will be, is yet uncertain; but should it be a trial of strength, it must turn in favour of the christian government and christian missionaries.

You will receive by this conveyance a printed plan for a college in Serampore, together with a memorial relative to translations. "Attempt great things, expect great things," is a maxim manifest in all the missionary pursuits in Serampore. Should the plan for a college succeed, it will, with the other plans of education now in operation in this country, be of incalculable advantage, if not to the present, yet certainly to the succeeding generation.

I received a letter a few days since, from brother Meigs of Jaffna, informing me that brother Warren had finished his labours upon the earth, and that brother Richards was in very low state of health. I collected from the letter, that although the mission was afflicted, yet the Lord is pleased to give it prosperity.

Extract of a letter from the Rev. Dr. Carey to a friend in London, dated Serampore, October 4, 1818.

MY children are now all about me. We have employed Felix to assist in the operations of the printing-office, particularly reading and correcting proofs. William is at Cutwa, Jabez going to Rajpoothana, and Jonathan in Calcutta, practising law.

Brother Marshman's eldest daughter was lately married to a Mr. W. the first of the Company's civil servants who has been baptized.

Brother Ward's health is so bad, and his whole frame so relaxed, that the medical men all agree in the necessity of a voyage to England, and he will therefore, in all probability, embark in two months' time. This is much to be regretted, but cannot be prevented.

Through mercy, I am well. My work is rather heavier than ever, but I rejoice in it. My wife has been unable to walk for several months. I went with her on the river last week, to try whether that would be beneficial to her; but we were very near meeting with a serious accident. Our vessel, a pinnace, ran foul of a sloop lying at anchor, which carried away three or four of the stanchions of the windows; had we been a foot or two from the place we were in, we should have just run on the bow of the sloop, which would have infallibly sunk us, as the stream ran with amazing rapidity. God, however, mercifully preserved us. Our danger was the greater, as another sloop lay at anchor about half a mile from us, in a direct line; we, however, got a tow line fastened to the one on which we ran, which they gradually let out till we were alongside the one I feared, so that we were preserved from every harm.

Extract of a letter from Dr. Marshman to the Cor. Sec. dated

MY DEAR BROTHER,

Serampore, March 4, 1819.

I HAVE been longing for these many months to get time and opportunity to communicate ideas with you once more. Our cause is one with yours in the Burman country, and we hope ere long in other countries too, and ours in Hindoostan are precisely the same:—the same gospel to spread—the same errors to root out—the same means to be used—the same joy in success—the same adorable Redeemer to glorify. We do not wish to arrogate to ourselves any superior knowledge; all we have been enabled to obtain of knowledge and experience, in these twenty or twenty five years, we find quite little enough to enable us to do the work committed to us; but we are convinced that the gospel will never be effectually spread throughout any country merely by FOREIGN missionaries. It is theirs to carry the gospel thither; to sow wholly a right seed; and to nourish native converts, till they grow up to the stature of men in Christ Jesus: but these native converts must be the men who shall take the gospel and spread it through every city, and town, and village, till it shall fill the whole land. This is the course we have pursued from the beginning, and it is through these means that the Lord has granted us such abundant success. Such was indeed the case, both at the first promulgation of the gospel, and at the time of the reformation. A few foreign evangelists carried the gospel into the various countries, kindled the sacred flame in the minds of their native converts,—and these propagated the gospel where, perhaps, their revered teachers received the crown of martyrdom.

We now, through rich mercy, are placed in new circumstances. About 18 years ago our beloved Krishnoo led the way, and formed our only Hindoo convert. Now, in addition to the numerous European churches in the army, seven or eight at least, and other European brethren, we have a NATIVE Christian population, which includes above a thousand persons, men, women, and children, and which is rapidly increasing every year. These are indigenous in this country, and will remain, whatever may become of us. The great question is—shall their rising youth be cultivated to the utmost—be trained up in the knowledge of the sacred writings—of the doctrines and duties of the gospel—of the history, geography, and science of the ancient and modern world—of the Sungskrit language, the Latin of India—of the futility and falsehood they will have continually to withstand;—or shall they be left naked and defenceless—ignorant of the gospel they must disseminate—of the errors they have to combat every moment—of their own language,—and on this account alone be trampled under foot by their more learned adversaries? But how shall this be done but by a college over which a Carey shall preside, and to which he shall give the tone while yet in the flesh? The certainty of this course being likely, with the Divine blessing, to spread the gospel, will appear to most; but the *economy* of the course may not strike every one, though it will occur to a reflecting mind. Does it cost a thousand dollars annually to support a foreign missionary in India; a sum which the most rigid economy will, in many instances, feel insufficient; *sixty dollars* annually will support a native christian brother and his family with equal comfort. Then their outfit, their weakness of constitution, require many things which christian love and even humanity enjoins. It is quite unnecessary to add another word on the importance of improving native gifts to the utmost, while we hail every one

whom the Lord renders willing to put his life in his hand and venture to the burning climes of India to carry the gospel thither.

We have purchased a piece of ground contiguous to the mission premises, on which to erect the college edifice. We are about to erect buildings without delay, for the accommodation of a hundred native christian students. We have already thirty christian native youths collected on the mission premises, and placed under a course of elementary instruction. We well know that you have in view another theological seminary with you, which we most cordially approve, and believe the Lord will bless. But he will not bless it the less for your lending your aid to encourage this, of such pressing and immediate necessity. The silver and the gold are the Lord's, and the hearts of all his people are in his hands,—AND SUCH IS THE NOBLENESSE OF SOUL OF MANY OF HIS PEOPLE IN AMERICA, THAT IF HE STIR THEM UP, THE DONATION OF POSSIBLY TEN OF HIS PEOPLE THERE, MAY ESTABLISH THIS NATIVE CHRISTIAN COLLEGE, AND MAKE IT A BLESSING TO INDIA TO THE LATEST AGES.

Extract of a letter from Mr. Ward to the Cor. Sec. dated

MY DEAR BROTHER,

At Sea, April 13, 1819.

I WROTE to you a short time before I left Serampore, mentioning that I expected to go to England for my health, and on business, and that if I could be sure of pretty large subscriptions for a Hindoo college, in America, I would pay you a visit. I hope to be in England in three weeks, or a month, if spared; and I write now that I may send this off on the day we arrive at Liverpool, if possible; and with it a copy of the plan of the college. I much wish to visit America, and if you give me encouragement to hope that I shall be a successful beggar for our college, I will come over on purpose, should I be detained in England, or I will return to Serampore by America.

I was very ill during the last year in India, and thought at one time that I was about to appear to give up my account; but I was spared; and on getting a little better, this journey was projected. I grew better before I left Bengal; but as I had other concerns, relating to the future settlement of things at Serampore, and as it was hoped I might be able to obtain a pretty good sum to begin the college, I did not give up my journey, and by the help of God I am thus far advanced.

I was very sorry to hear of the illness of the two brethren lately sent out to strengthen the Burman mission, which lies under the greatest obstructions of any perhaps in India, owing to the capricious and despotic nature of the government: but the greater will be the honour of conquering these difficulties; and, once conquered, the field is immense. The people themselves are a fine race of men.

Should I come to see you, I shall bring testimonials from my brethren at Serampore, and from the society in England. Should this college be established, there will then be a gradation of means for the evangelizing of India, well suited to the work. The native schools will take the rising generation, and prepare them for reading the scriptures, and inquiring further into the nature of the kingdom of Christ as they grow up, of which they will have acquired some idea. The distribution of the scripture and tracts will be adding to the general illumination, and the preaching of missionaries, blessed to the souls of the heathen, will tend to the planting of churches. The college will train up a large body of

youth, in such learning as will qualify some for respectable situations in life ; thus raising such as have hitherto been the most ignorant and vicious of the population, because most neglected, and enabling them to recommend Christianity by their general knowledge and influence ; and it will prepare converted youth for the ministry, for whom a college is more wanted than for young men in Europe and America, as the Hindoo has every thing to learn. The college lectures and instructions being also open to the heathen, if they will support themselves, much scientific and general knowledge will be diffused amongst them. There are already a number of young persons, the children of converted natives, ready to enter this college ; and a house and a large piece of ground adjoining the mission premises, was bought just before I left Serampore. Some subscriptions had been collected in India, but much more was wanted before the buildings for the students could be raised.

I think that from this account you will be able to form some idea of what we have in view, and of the importance of the object ; and should American baptists and others put a hand to this good work, they will have reason to think they have been laying up treasure in heaven, matter to increase their everlasting joy, seeing hereby the kingdom of the Redeemer may be so effectually advanced. I dare say that our brethren in America can rely upon us, for the application of their contributions, so that not a cent shall be wasted.

On the 24th of next month it will be twenty years since I left England. During this time I have lost my mother and eldest brother. I have yet a sister and three brothers living, I hope. To see them, to see my brethren in the Society, and many dear friends, and to retrace the scenes of my childhood and youth, forms a pleasing prospect ; but I shall think my journey unprofitable, if it shall not subserve the interests of that kingdom which embraces the highest glory of God, and the eternal happiness of myriads of the human race.

I shall be happy to receive accounts of fresh revivals amongst you. In the day of Pentecost ; and in American revivals, we see what the Saviour can do in the earth, and in how short a time He can do it, when one sermon calls thousands. It is this day of power that is wanted : a day of power which He can call for whenever it shall please him. To display their energy, men need many days of preparation, and many instruments ; but "He speaks, and his Almighty breath fulfils his great decrees." But as He chose to be six days in the work of creation, when he might have accomplished it at once, so he shows that the work of the new creation in the hearts of his elect, should be a work of time. We may think his promise fails, but we are utterly incompetent to form any opinion on his unrevealed will. This we may know, that one day with him is as a thousand years, and a thousand of our years as one day.

I have preached most Sabbaths since I embarked on board the ship, the Princess Charlotte of Liverpool ; the captain is very obliging, but he is not a professor, nor are any of the officers. The carpenter seems to be a truly good man ; he is member of an independent church at Whitehaven. The men sit and hear with attention ; but I fear there is in none of them the revelation of God's power. Oh ! what heavy work to preach, and yet see no fruit ! But it is the Lord's work to save, ours to preach as he may enable us. I find it highly difficult to rely on him singly and wholly in the delivery of the word. I am ready to confide in the arguments I use, the persuasions I offer, the illustrations I attempt, and the force of the subject, rather than on the power of the Lord : this is an

awful defect. I am ready to be angry with the hearers for not yielding themselves to the force of my arguments, when my grief should be that they do not yield themselves to God.

From Mr. Ward to the Rev. Joseph Maylin of Philadelphia, dated

MY DEAR BROTHER,

At Sea, April 14, 1819.

I WAS favoured with yours, of June 9, 1818, some little time before I left Serampore, on a journey to England for my health, and on various other business connected with the mission in India, and especially to obtain subscriptions for raising a native college for christian and other youth at Serampore, of whom a number are ready to enter, and for whom such an institution is absolutely necessary.

I have a strong desire to visit America, that I may receive her contributions to this college, the ground for which was bought just before I left. It joins the other premises. Here, I hope, when we are laid in the dust, many will be training up for usefulness, to teach the sweet words of salvation to their fellow-countrymen sitting in the dark regions of sin, and kept prisoners by Satan, so that at his command they worship the destroyer.—Here native missionaries, taught the various languages of India, may go forth, bringing the Gentiles to be obedient to the faith. And may I not hope for your exertions, you who assisted us so affectionately in our first struggles at Calcutta.—In this good work you may find an opportunity of helping that cause, which I know still lies near your heart. Inquire amongst your friends, and stir them up, and I may indulge the hope that Philadelphia, and New York, and Boston, and other cities of the United States, will patronize the cause. I will cheerfully come, either on purpose from England, or on my return to Serampore. I shall be in England (God willing) till May next year. Any letter you may favour me with, directed to the care of Dr. Ryland, Bristol, or W. Hope, Esq. Hope-street, Liverpool, I shall duly receive; and shall be glad to hear whether there be any encouragement to come over about the college, or if you can give me any good news respecting the cause of Christ in America, I shall rejoice.

You know in what state nominal Christianity has appeared in India hitherto; how ignorant, how vicious the native Portuguese are, and how the Christian cause has suffered in the eyes of the heathen, on this account. To prevent this being the case with the numerous native Christian youth, now rising up among the baptized Hindoos; to qualify some for respectable situations in life, to enable them to bring up their families well, and give them an education, and thus empower them to support the Christian cause by their influence and property; but more especially to train up really pious youth, and even persons more advanced, and fit them to teach others, by giving them a good knowledge of divinity, and enabling them to read the word fluently, (which few of them can now do,) is this college wanted. As the heathen reject the Christians, and cast them out of their land, it is necessary to meet the case as well as we can: hence a number are supported by their labour at Serampore, and we have begun to take lands and form them into christian villages in other places; and if this college be erected, others may be well employed as clerks and attornies in the courts, and other respectable situations. When the body of Christians

in India shall possess a good portion of christian knowledge, shall have christian teachers among them capable of teaching and defending the christian doctrine, and they shall be capable of supporting themselves by their own labour, and of contributing to the support of the cause, we may consider the gospel as having taken firm root in India, and that, under the blessing of God, the leaven thus hid will leaven the whole lump.

I know not that there has been any great alteration in the state of affairs lately: schools for native children have been begun by different denominations; nearly 8000 children are taught in the schools supported by the fund collected at Serampore from all parts of India; the Benevolent Institution is well filled up with children, and well supported; additions to the different churches are made from time to time, but the increase is not great any where. The additions at Calcutta had been fewer, but several under the instructions of Sibuk Ram were likely to be baptized soon after my departure. The translations are going forward under Dr. Carey successfully; and, upon the whole, though extensive success in the conversion of the heathen is not yet granted, there is much ground for gratitude and encouragement.—The chapel, however, is not full; a few are gone to Mr Townley, the Independent missionary, and a few have given up all profession of religion. The health of brethren Carey and Marshman, when I left them, was very good. May they be long, long spared, even to a good old age.

Extract from Mr. Ward's account of his late journey from Serampore to Chittagong.

FEBRUARY 17, near *Kalee Ghat*.—This morning before breakfast went up to the temple of the great goddess, and found several bramhuns in the covered area before the temple, reciting different Sungskritu books, one the Chundee, and another the Shree-Bhaguvutu. As the doors of the temple were not yet opened, I began a conversation with an old man who professed to be here as a devotee of the goddess. I pressed him to examine the ground of his expectations from the goddess, reminding him that he would not purchase the slightest article of food or clothing without a thorough inspection; and that if all his hopes of future salvation should end in disappointment, that disappointment would be most grievous. He declared that he had no fears; that there existed the most convincing proofs of the power of the goddess. I told him that I had just seen, close to the temple, a poor woman lamenting the loss of her mother in the loudest cries, so as to fill the whole street with her complaints, and that therefore it was plain, that, notwithstanding the thousands of offerings presented to this goddess for health and prosperity, she did not save even those who lived close to her temple. A bystander said, that all these things were regulated by fate. "If then," I replied, "a person cannot die before his time, nor live beyond it, all these devotions are fruitless." The old man remarked, that at any rate the blessing of Kalee would be efficacious in a future state. I shook my head, and then changed the discourse, turning to a young man, who seemed eager to enter the lists; but when I saw he could not lay hold of the argument, I put an end to the conversation, by telling him that he afforded but a discouraging proof of the power of the goddess, who was famed for imparting wisdom

to the simple. The bramhun, who continued reading the Chundee, smiled at his brother thus silenced, and in the midst of this, we were entreated to attend and pay our respects to the goddess, as the doors were now opened. After a little delay, that I might discover no eagerness in going to look at this mighty enchantress, we went up to the front of the temple, before the doors of which were placed a large heap of flowers to adorn the image. This black stone appears to be about three feet long, and one foot wide; the upper part, or the head, so painted as to represent the human countenance, with large oyster eyes, and a golden tongue hanging out even to the chin, to represent the feeling of surprise: no hands, or arms, or legs. We were pressed to ascend the steps, and take a nearer view of the goddess, or present our offering; but, recollecting what would be required, we turned about just as the bramhun was requesting us to pull off our shoes. Still, under the hope that we would make a present, the bramhun began to hint that the taking off the shoes would be dispensed with; but he gave up further entreaty when I assured him, that I would sooner submit to have both my hands chopped off, yea, rather part with life itself, than perform an act so treasonable against the true God.

We next went behind the temple, further to examine the building, which was undergoing a repair, when I asked a Hindoo in the group which accompanied us, how long the temple had been erected. Instead of giving a direct answer, he said, the temple had been already ten years undergoing the present repairs. I expressed my surprise, reminding him that if the goddess really possessed the extraordinary powers ascribed to her, the temple might surely have been repaired in one night; and at any rate it was a great proof of their want of devotion. The company smiled, and nodded an unwilling assent. We now went to an open area beyond the covered one, and in front of the image, where the animals are slain, and where two posts excavated at the top are erected, the one longer than the other, to receive the necks of the animals. I here asked the surrounding group how they could pretend that they did not take away life, while the ground around these parts was daily soaked with blood. The old plea was set up, that Kalee was the representative of time [from kalu, time] who devoured all his children, and that the shrastru commanded them to sacrifice animals, as well as to abstain from taking away animal life; and that both commands were therefore to be obeyed.

The old man whom I had addressed at first, now took up the discourse again, and pleaded for the truth of the Hindoo system, on account of its being honoured with so many martyrs, in the persons of the widows perishing on the funeral pile. I urged that these were positive murders, and murders of the most horrible nature, since the person who lighted the pile, and thus perpetrated the murder, was the offspring of the widow's own bowels. To this it was replied, that these widows were under the influence of God, for that they could endure coals of fire in their hands, without shrinking, before they departed to the pile; and further, it had been seen, that when widows had been hindered from thus sacrificing themselves, they had died at home in a day or two. I declared my disbelief of these things, and added that it was impossible to change the nature either of sin or of holiness, as of black and white, and that these would be found to be atrocious murders another day. I told them that I felt the greatest heaviness of mind on their account, at seeing them so much under the power of

delusion: it appeared that, notwithstanding they professed to shrink from the destruction of animal life, they thought it meritorious to slay whole hecatombs of animals, yea, and their own mothers too, and gloried in these things as acts of merit. I again urged the old man to examine the grounds of his religious confidence, on which he seemed so much to value himself. I told him faith was nothing, unless it was built upon a right foundation; that he might have the greatest confidence in the virtue of his wife, but his confidence would not save him from disgrace if she proved unfaithful.—One of the company was rather sullen under these attacks on their religious hopes, and said, I might go my own way, but that they would not be persuaded from persevering in theirs. I told him I would leave one word with him before I took leave, which was, that if he died trusting in the idols, he would find himself miserably deceived, and even ruined for ever: and that my words would be remembered by him in a future state. He professed to treat this admonition with contempt.

In leaving the temple yard, I was shown another small temple, containing the images of Krishnu and Radha. This led me to enter on the evil of images in worship, and to point out to one of the company, that the image of Kalee could not fail to impress on the mind of the beholder the idea that God was a ferocious being, and these of Krishnu and Radha that he was an impure being. A young man, who entered into the controversy with much zeal, pleaded that the Pouranic story relative to Krishnu, and his favourite mistress, the wife of Ayunu-Ghoshu, was capable of a religious interpretation. I asked him if he could be persuaded to put a religious construction on the affair, if some one were to seduce his own wife. All, however, produced little beside a smile from these deluded creatures, who treat the subjects of life, death, and eternity, with perfect levity. It is true, they wonder that I should have thought so much about their shastrus: and they asked from whence I had come. But before these people can begin to doubt, they must begin to think, and that is not done without an effort, to which they are wholly averse, and the consequences of which are too serious for them to encounter.—“*Can these dry bones live? Ah! Lord God, thou knowest.*” Still He who is the Resurrection and the Life hath said, “The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.” In passing the gateway, I saw another paltry temple containing an image or two covered with garlands, and two or three decently dressed bramhuns sitting before them. The priest asked me for an offering, upon which I asked if he received cowries and pice, and upon his smiling and nodding assent, I asked the spectators, whether, since this man’s temple was surrounded with shops, he might not be considered as a real shopkeeper? They laughed, and said I had hit the mark. We now returned to our boats.

During our journey this morning, I passed through scenes which filled me with a horror which time can never erase. It would seem that Providence, as a mark of its displeasure, had turned all those places into Golgothas, where the Hindoos are most deluded and God most dishonoured. In the whole way from Kalee-Ghat, for two or three days, we did not sail a hundred yards without seeing a dead body, or the remains of one. In one place I saw more, I think, than one hundred bedsteads on which the sick and dying had been carried to this cemetery, and three or four funeral piles were then preparing. A number of bodies in different places were half eaten by vultures, which birds were to be

seen hovering on one or other side of the canal in almost every spot for miles. Other bodies were floating down the stream; others were seen sunk by weights in the water; and the sick in various places were waiting amidst the funeral piles till their turn should come. Never, never can the horrid impression be removed,—and the stench for two or three miles was almost intolerable. The mortality has probably been increased by the prevalence of the cholera morbus; but I could not help attaching much of it to the temple, which is constantly visited by crowds of emaciated pilgrims.

During our stay at Kalee-Gunj, a bramhun, sick of the above disease, was brought to the canal, and placed in the water up to the middle, while his friends called on the gods, and urged the dying man to follow their example. I stood near while this was going forward, and watched their motions with much interest. Several young men, of very respectable appearance, were engaged in these last offices. A female or two were present, who seemed somewhat affected, but I did not see either in them, or in the young men, or even in the son of the old man, who also was present, any real sorrow. The woman apparently most sorrowful, really smiled while she sat over the dead body half immersed in the canal. All the young men, four or five, appeared eager to enter upon the funeral ceremonies. They sent to the village for wood, for a new garment, for red lead, and for a morsel of gold. When it was observed, that there was no gold in the house, a person was directed to break a knob from the nose-ring of some female member of the family. Four rupees were given to meet the present expenses. One of the young men complained that he had not had time to perform his daily ablutions, and, that as he had touched the body, and could not be purified till the whole was over, it was then too late. Another of the young men said, "Pshaw, there are twelve months in the year; never mind one omission." The whole exhibited the appearance of hurry and bustle in passing through the ceremonies, without the least honourable feeling in any of the parties: a decent man among the spectators observed to me, that in this way we were all passing away. Respecting the man just expired, one or two said, it was a happy death, for he died quite sensible; he had the benefit of the Ganges, and repeated the names of the gods with his last breath. Another observed, that the day and the lunar signs were inauspicious, but that it was of no consequence, as the old man had enjoyed the benefit of dying in the Ganges. Veneration for whatever is connected with Greece and Rome, has made some persons think favourably of this mode of interment; but the universal want of feeling on these occasions, is a strong presumption that the process of burning a body, like that of cutting off limbs, or slaying cattle, deadens the sensibility of the parties: and extinguishes those feelings which a more decent mode of interment might excite. The persons assisting on these occasions are the male children or other near relations; the eldest son sets fire to the pile; after which all engage in supplying fuel, keeping up the vigour of the flame, or adjusting the parts of the body as they lie on the pile, and ensuring the speedy destruction of every part. It might be thought that these persons, so nearly related to the deceased—these children, dandled on the father's knees, or fed from the mother's breasts, would, in thus silently watching, for nearly two hours, the destruction of a frame once so dear to them, exhibit the strongest emotions of grief; but the very contrary is the case; and in no family ceremony, that of marriage ex-

cepted, is there more the appearance of thorough apathy than in this; no signs of grief whatever; the time in general is spent in conversations on the most common topics, and the only concern is to complete the business as rapidly as possible, and in a manner which shall be strictly conformable to the customs of the country. Could the lowest order of Europeans ever be brought to break the limbs of a father or a mother before interment; and so soon after death, to throw the body into the river, perhaps to be devoured by dogs,—or to throw the unburnt bones into the river?—What a contrast does a Christian funeral present to this! The closing of the coffin—the departure of the corpse, and the last farewell at the grave!—Ah! Christian parents, you can best describe what is felt at these moments, and how calculated all these awful ceremonies are to awaken the tenderest sensibilities of the heart. The Romans preserved the ashes of their parents in urns, but a Hindoo washes them all into the river adjoining the funeral pile, and would consider his house polluted by the presence even of his father's ashes!

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Extract of a letter from Mr. Lawson to the Cor. Sec. dated

MY DEAR BROTHER,

Calcutta, March 6, 1819.

Your last communication came to hand, I believe, through the politeness of Mr. Rivardi. He has been extremely ill here, but is now restored to good health. Yesterday I had the pleasure of dining with him and Mr. B—— and several American gentlemen. At the last meeting of the Committee of the Calcutta Auxiliary Baptist Missionary Society, Mr. B—— was chosen a member of the Committee. A vote of thanks to the American gentlemen in Calcutta, for their liberality, was also passed. These friends will have the pleasure of soon seeing two meeting-houses in existence for the poor heathens, built entirely through their benevolence, as also a school, to be called their own. A native has nobly come forward and offered to be at the expense of the latter for the American gentlemen, with whom he is connected in some way of business; but the expenses of the school will be defrayed by themselves. I hope this is an example which will be followed by many. How much good may be done in this way!

We struggle on in our missionary labour. To our view prospects are a little brightening. A good deal of work is done now amongst the natives. We have three bungalow meeting-houses for the Bengalees, besides those in prospect for the Americans. They are well attended, and already there have been several inquirers. Last Sabbath day I baptized two natives, one of whom is a very good preacher, and two Portuguese women. O may they be enabled to hold out to the end! We preach constantly to the soldiers in Fort William. There are many pious people in some of the regiments here, and their numbers are increasing. Brother Chamberlain has been very ill, but is now much better, and as much engaged in the cause of the Lord Jesus as ever. He is building a meeting-house for English preaching at Monghyr. He is a most useful man. May his life be long spared to us.

Since I last wrote to you I have not received any account from Rangoon. Dr. Johns and family are again in this country. They are not connected with the mission, but as friends. They reside at Serampore. Mr. Pearce, (son of the late Samuel Pearce,) lives with us in Calcutta. Mrs. L. and Mrs. P. conduct a young ladies' seminary, which prospers, and brother Pearce has two or three printing press-

es in full employ. Brethren Carey, Yates, Adam, and Penny, live in another house in Calcutta, and are very active among the natives. Indeed nothing was done of any particular importance on a large scale, till these brethren began to go about, first in the lanes, alleys, &c. and afterwards to preach in the Mat meeting-houses. This place was almost an untouched field, though a place presenting every possible facility in the work of a missionary, to say nothing of its immense population. We hope soon to send you the first report of our Auxiliary Baptist Missionary Society. This will give you a better idea of what is going forward amongst the baptists in this city. Our pedobaptist brethren are very laborious, and we are on the best terms with them. I pray that a spirit of love may prevail more than ever.

ROMAN CATHOLICS AT BETTIYAH.

ABOUT sixty miles to the north of Patna, in the neighbourhood of Bettiyah, there are several villages of Roman Catholic christians which have now been established for more than three quarters of a century. Christianity was first introduced into that part of Hindoost'han by P. Joseph Maria, about the year 1740, under the reign of raja Dhroova-sha. A few days after the arrival of this missionary, the ranee or queen, who had been long indisposed, was completely restored to health through his medical skill. The performance of this cure induced the raja to entreat the missionary to abandon his original design of proceeding to Nepal, that he might settle at Bettiyah. P. Joseph told him that his intention, in leaving his native land, was to propagate Christianity, and that in whatever situation he might be placed, he should always pursue the object of his mission. The raja, without any hesitation, immediately gave him the residence of his dewan, who had recently fallen into disgrace. The intelligence of his medical skill, and of the raja's attachment to him, caused numbers to flock around him, either to hear his new doctrine, or to obtain bodily relief. Among others, Prem-sha, an opulent goldsmith, generally called Lak-puti, (the lord of lacs of rupees,) who was well versed in the Hindoo writings, visited him to display his own learning and to defend the doctrines of Hindooism. For seven years he maintained a controversy with P. Joseph, at the end of which time he publicly renounced idolatry, and was received into the communion of the church of Rome. His wife invariably refused to follow her husband's example. The descendants of Prem-sha are very numerous; they now form a considerable portion of the population in the village of Bettiyah. His son was alive in 1816, and was then sixty years of age: he was highly respected by the present raja, who is rather unfavourable to the Christians.

P. Joseph Maria lived in Bettiyah twenty-five years; during this period six other Hindoos renounced idolatry. On his death, the raja, his wife, his daughter, and chief servants, repaired to the missionary's house, and lamented his decease with every expression of grief; and the poor of Bettiyah, and the surrounding villages, seemed to feel his loss as that of a common father.

For fourteen years after the commencement of the establishment, the distinctions of cast were retained among the Christians: at length Prem-sha, the first convert, convened a meeting of his brethren, and exhorted them to divest themselves of this badge of idolatry, and live together as brethren. To this proposa

they acceded; and from that period the Christians have lived in great harmony, without any reference to their previous mark.

Since the death of father Joseph, eighteen priests have officiated among the Christians in these parts. At Bettiyah fifty families have embraced Christianity since the arrival of the first missionary, and their descendants, who are very numerous, constitute the population at that place. Children are admitted to the communion table at the age of twelve; and fourteen is regarded as a fit age for the marriage of females. The establishment is possessed of 200 bigahs of land, which the native Christians cultivate, appropriating a tenth of their produce to the support of the priest. Their occupations are various: some possess carts, which they lend to their heathen neighbours, others nourish turkeys, fowls, geese, ducks, or hogs, as a means of support. Others apply to the occupations of goldsmiths, carpenters, or retail dealers; they are altogether so useful, that the credit of the grand market is supported chiefly through their industry. Their dress, with the exception of a metal crucifix, differs in no respect from that of their heathen neighbours.

In the year 1816, a school was established in Bettiyah for the christian children, where they were taught to read, write, and commit to memory selections from the gospels, translated by the catholic clergy into the language of the province. One for girls was likewise opened, but the want of funds obliged the priest to abandon it. The boys' school was placed under a christian teacher, and the number of children in it amounted to twenty.

At Chooriya, there is likewise a christian school, where the children are taught the prayers and catechism in the Nepal language by a Nepal christian, born at Katmandoo. At the same place there is likewise an Italian and Nepal grammar manuscript, composed by the catholic missionaries.

About the year 1769, P. Alberto, and three other missionaries, were expelled from Nepal by raja Prit'hee-Narayun, and, with sixteen families who had embraced Christianity from among the Nepalese, came and settled at Chooriya. The occasion of their expulsion was the attachment of the raja's two sons to the priest, whom they frequently visited, and their intention to embrace Christianity. One of these young men afterwards gave fifteen or twenty thousand rupees to the Bettiyah mission. P. Alberto lived thirty years at Chooriya, but his congregation received little or no addition from Hindoost'han; he baptized none but the offspring of those who had escaped with him from Nepal. In Nepal there are said to be now three churches: one at Katmandoo, one at Bhat-ga, and the third at Patun; but no priests.

In Bootan there are said to be churches and native Christians; but no priests. They were expelled from thence many years back; on which they commenced the Nepal mission.

The churches which the catholic clergy formerly planted in India, subsist to this day, though we believe with very few additions. The zeal which originated the missions, has apparently vanished; and within the last twenty years no attempt appears to have been made to establish new missions in places where they do not exist. The present congregations are indebted for their continuance, in a great measure, to the donations of land which the priests formerly obtained. These are under the immediate direction and patronage of the clergy; the native Christians are their tenants, and are hereby relieved from those vexations which Hindoo landlords might have inflicted on them.

From this account we may conclude that Christianity, when once planted in Hindoostan, can never be wholly extinguished. The Christians will always remain a distinct race; and their being freed from those horrid customs which involve such a waste of human life among their idolatrous neighbours, together with the privilege which widows amongst them enjoy of marrying a second time, cannot fail to increase their numbers far beyond what would be the case with an equal number of their heathen neighbours, among whom widows even of the tenderest age are for ever excluded from any participation in the duties of life. Were few or no additions therefore made to the present number of Christians, they must still be constantly on the increase: but in proportion as men read, and examine, and weigh things, truth is certain of gaining new friends. Hindooism indeed contains within itself the seeds of extinction. With respect to receiving new converts into its bosom, it differs from every other creed in the world: it prohibits all extension and all proselytism, and thus the same laws by which its integrity is preserved, serve constantly to diminish its numbers.

MEETING AT ALBION CHAPEL, MOORFIELDS.

THE concluding service in aid of the Baptist Missions, was held on Thursday evening the 24th, at six o'clock, at Albion Chapel, Moorfields, which had been kindly lent by the Rev. Mr. Fletcher and his friends for the occasion. Prayer was offered by Mr. West of Dublin, and Mr. Coles of Bourton; after which a report, comprising the substance of the intelligence received from the various missionary stations during the last year, was read by Mr. Dyer of Reading. Mr. Ward followed, in a brief but energetic address, in which he particularly aimed to impress upon the minds of his audience, the supreme importance of imploring, with greater fervour and distinctness, the outpouring of the Holy Spirit. These divine influences, he remarked, had been granted to cheer the hearts of the bereaved disciples of Christ, after his departure from them—had been continued in the church from that day to the present—and were *indispensably* necessary to the success of Christian missions. On this topic Mr. W. dwelt with that earnestness which the subject so imperiously demands; and enumerated various most formidable obstacles, which nothing but the power of that divine Agent can remove. Among these he specified the *difficulty of acquiring a foreign tongue*; the *levity of character* so prevalent among the Hindoos; the *dreadful state of superstition to which they are reduced*; the *errours which have been propagated among them*; the *alienation of mind from all intercourse with Europeans*; and the *cast*, which imposes upon every convert the agonizing necessity of renouncing father, and mother, and wife, and children, for the sake of the gospel. We cannot but hope that the impressive appeals made by this experienced missionary, especially to his brethren in the ministry, will be productive of much good. The meeting was closed in prayer by the Rev. Mr. Campbell of Irvine, in Scotland, now supplying the chapel in the absence of Mr. Fletcher. We believe that this, as well as the meetings which preceded it, was found by many to be a season of refreshing from the presence of the Lord.

DOMESTIC MISSIONARY INTELLIGENCE.

STATION AT ST. LOUIS.

Extract of a letter from Mr. Welch to the Cor. Sec. dated

MY DEAR BROTHER,

St. Louis, August 2, 1819.

THE mission, at least within my circle, presents nothing worthy of particular notice, only that we have at length commenced worship in the vestry room of our meeting-house; but when or where we shall obtain means to finish it, I have not the most distant idea. Did the churches in the States only but know the good that would result, would they not send over to Macedonia "a few cedars for the Lord's house!" Although we have no increase or revivals, yet it is my decided opinion that opposition is not so general as it has been.

The appropriations which have been made, together with other advantages in favour of the station occupied by brother Peck, will enable him to live, after a little, without much expense to the Board; while my situation will be materially different, so long as I remain in this place. These facts, I hope, will not be overlooked by our patrons; for I am more jealous of injury to the mission on account of expense than any other; and such is the importance of this station, that to abandon it now would be to yield all for which the enemy contends. I am determined, by the grace of God, to persevere.

STATION AT ST. CHARLES.

Extract of a letter from Mr. Peck to the Cor. Sec. dated

REV. AND DEAR SIR,

St. Charles, July 20, 1819.

WE are still trying to promote the cause in which we profess to be engaged, in the use of such means as Divine providence puts into our hands; but, alas! our progress is extremely slow! I feel more and more the absolute necessity of the Holy Spirit to give success. No human efforts can produce much in this country, even to promote external religion, without the arm of Omnipotence. Still, I trust, the doctrine of the Cross will prevail. The Moravians first began to instruct the untutored tribes of men, by holding forth, and proving from the light of nature, the existence of God—his divine perfections—the inspiration of the holy scriptures—the odious nature of vice, and the loveliness and blessed consequences of a life of holiness and devotion to God. Finding but little success attending their labours, they agreed to alter their mode of preaching, and dwell more on the sufferings of Christ—the virtue of his atoning sacrifice, as the way of salvation to lost sinners. The Holy Spirit delights to own and bless the doctrine of the Cross. I have often reflected with pleasure on this idea, and have endeavoured, as much as possible, to make this mode of preaching my own. If it has not been attended with the same effects as followed the Moravians, it has been a source of consolation to myself.

Brother Welch still resides in St. Louis, and keeps up our school there. Our institution in St. Charles appears, on the whole, in a prosperous way. We have about 50 students, on an average, and more come in almost every week. Brother

Craig, who teaches with me, is a very useful, active man, and is a great acquisition as a labourer in this part of the vineyard. I don't know but he is equally devoted, and as useful in the cause, as if he was a missionary in due form. We endeavour to render a partial supply to about seven different settlements besides St. Charles. Once a month I visit St. Louis, when brother Welch goes to Herculaneum, 30 miles down the Mississippi.

One person (a black woman) was baptized in St. Charles on the 11th instant. Brother Craig has baptized one or two at Femme Osage, 25 miles west of this. Four persons have been recently baptized in the church at Boeuf, (Buffalo,) 40 miles up and on the south side of the Missouri. At that place is some little seriousness more than usual.

My health and that of my family continues good, though I have been excessively afflicted with biles. This is partly owing to the use of the Missouri river water, the tendency of which is to throw off morbid affections by eruptions on the skin. By this you will infer the healthiness of the Missouri. The season thus far has been very pleasant. Though pretty warm, I do not think the heat so oppressive as last season. I believe the thermometer has not exceeded 98°. The month of May was very rainy; June extremely dry. The present month we have alternately rain and fair weather. Thunder is much heavier and lightning much more vivid, than where I have been accustomed to live. It frequently strikes among the timber; though seldom or never are lives destroyed. I have counted nine and ten trees on different sides, when I have been in the woods, on which lightning had taken effect.

INDIANS OF ILLINOIS.

Extract of a letter from elder McCoy to the Cor. Sec. dated

REV. AND VERY DEAR BROTHER,

Mission House, Wabash, July 29, 1819.

In my last (May 13th) I intimated that I was about to make another tour in the Indian country. This rout was shorter than I had intended, owing to some late changes in the Indian agency, and other circumstances, between the government and the Indians. On the 28th of May, in company with a Wea, I left home, visited two Wea and several Delaware villages, and one of the Miamies. In many places they were in such a deplorable state of intoxication, that little could be done. They treated me with great respect; but, having lately disposed of much of their land, they seemed to be so unsettled in their minds, the Delawares in particular, that they declared they could do nothing for their children until they had arrived at their new country, and then they would send for me. Among the Weas and Miamies I think we could do well, were we further from their settlements. Such is the situation of affairs between some of the frontier settlers and the Indians, that the latter object to leaving their children so near the former as we are at present situated. In addition to the blessing of God, I am persuaded that all that is wanting to ensure a good degree of success, is, to be placed further in their country, to be re-enforced with missionaries, and amply furnished with means.

To enable you to form a faint idea of the obstructions with which we meet, I mention the following circumstance. When I had agreed with an Indian to

accompany me, his relatives appeared to be so envious, that, fearing he would be placed in a better condition than they, they endeavoured to dissuade him from going with me. He agreed to leave with us, until his return, a boy about six years old; but it was some time before I could persuade his relations to consent to the measure, which was an essential point. The Indian soon became so attached to me, that I felt pretty certain of retaining his boy as a scholar; but falling in company with some of his friends at a town, he became determined in his mind to take away the boy on his return. When we came home he found his boy doing so well that he consented to leave him. He attended school with pleasure, but a few days since his mother took him away, promising to bring him back shortly. Thus you will perceive, that in the case of an individual, we have to combat the prejudices of whole families. We must get right in among them, where we can carry every thing forward regularly at the same time. They are very often at our house; and a few days past, when I was from home, they had a drunken frolic at some camps which they have about ten poles from our door. The sober ones take good care that they who are drunk shall not insult us. I had a striking instance of this on my late tour. On my way homeward I was one day so unwell when passing through a Wea town, that I concluded not to stop; but the principal chief, hearing that I had gone along, rode after us, and requested me to return and have a *talk*. I did so; and being directed by him to the proper place, I lay down to rest while he assembled his chiefs; but scarcely had I done so, until some drunken Indians became so troublesome to myself and others, that I expected to see them and the sober ones, who could not silence their loquacity, proceed from loud talk to severe blows, and Indian blows are not like those of a common boxer, but are performed with large knives. The chief at length told me we had better make *short* speeches; as there were some bad men among them, and that I had better not tarry long. I had, you may be sure, no objection to this proposal; and when we set out, they directed us out of the town by a way which would not lead in view of a certain house in which they were drinking.

Although I cannot for a moment lose sight of the condition of the Indians, yet the revival of religion mentioned in my last, takes much of my time and attention. The blessed work is spreading; 84 persons have been baptized. A wonderful change in affairs indeed has lately taken place. Maria church, which has, for years, been but slowly progressing, has latterly broke forth on the right hand and on the left, and enlarged the place of her tent, and stretched forth the curtains of her habitation. Prairie Creek church, in a little more than a year, has increased her numbers from 28, to 100; and in many neighbourhoods and families, where, till lately, the name of Jesus was scarcely mentioned, except profanely, some are begging for mercy, and others are singing his praise. Almost every meeting is a truly interesting one: but I must say a little about one which was particularly so. It was in a neighbourhood where the vices of the people had become proverbial. Although I felt a desire that the people should be benefited, yet, being worn out with exercise and want of sleep, I was much indisposed, and felt more like praying than preaching: the latter I think was more imperfectly performed than usual, yet such a deeply affected auditory I had never seen before. They were so desirous to observe order, that at first several left the room until they had recovered a little from their deep affection, but scarcely would

they be returned, until their eyes, which were hardly wiped half dry, would pour forth a double flood. At length the weeping became general, though not loud or distracted. You will pardon me, if it was a crime, for mingling my tears with theirs; yes, indeed, I can hardly avoid crying while I write. As there was no display of talent, or artificial manoeuvre by the preacher, which could have such an effect, I had no doubt of the presence of God's Spirit. Three persons who gave perfect satisfaction respecting a work of grace on their hearts, have lately been baptized, who dated their awakenings to meetings of the Bruceville Mission Society. Should that institution do nothing more, this alone will be sufficient cause of eternal gratitude to God.

But at these happy meetings, in which, at times, I almost forget that I am still an inhabitant of earth, I often think of my red brothers, and say in my soul, O, God, when shall I see them trembling under a sense of sin, or wetting their faces with tears of penitential sorrow! When shall I hear them singing the songs of Zion! Or must I die without the sight! Even if this should be the case, nevertheless, let me live among them, let me die among them, and let me hope to hear them sing in heaven.

I think, sir, that at a time like the present you will allow me to indulge my feelings a little; so much, at least, as to say, that I believe there are only two things that keep me from being as happy a man as any in the world: the one is, the want of opportunity to be more useful, and the other is my wicked heart. The former, I hope, will begin to vanish the next time I hear from you: but, alas! who shall deliver me from the body of this death! Ah! brother, when you hear that the hand which has written this, has been consigned to the grave, then be glad for me, for the true cause of all my griefs will have been removed.

From Rev. Mr. Ranaldson to the Corresponding Secretary, dated

REV. AND VERY DEAR BROTHER,

St. Francisville, June 29, 1819.

It has been long since I wrote to you. Indeed, the *incessant severity* of my labours, together with the feebleness of my constitution, has deprived me, in a great measure, of the happiness of writing often to my numerous and dear correspondents. I hope soon to enjoy, by an accession of labourers in this part of my Master's vineyard, more time for conversing with my distant friends. I have nothing of a very interesting nature to claim your attention at this time; yet it may afford you some satisfaction to hear from us, and to know what we are doing.

In September last I performed a tour to the Alabama territory, of 600 or 700 miles, accompanied by brother Estes. On leaving home, I contemplated as one object of the journey, a visit to the "Creek African Church" in the wilderness; but finding we should not have time to do this, and be at the Mississippi Association, we were compelled to return without making them a visit. An astonishing change has taken place in the Alabama wilderness since I passed through it on my way to New Orleans. The *solitary places* are literally made glad—places where the nightly howlings of ravenous beasts, and the more horrible yell of savage tribes affrighted the traveller, are converted into the peaceful abodes of civilized life;—into the fruitful fields of the husbandman. Some churches are constituted, and the joyful sound is heard in the land;—*the wilderness is glad.*

the desert blossoms,—the fields are white unto harvest, and Zion's labourers are invited to enter!—I did not attempt, in this newly settled country, to make any collections for the mission; but on Pearl River, in the older settlements, a very laudable zeal was manifested towards the cause of missions.

Since my return, my labours have been confined chiefly to my own congregations. There have been small additions to the church, but no special revival of religion yet! We long for the salvation of God. Two Sabbaths past I had the pleasure to baptize 6 persons; two of whom were natives of Africa, whose clear and bright experience evinced to all that they were taught of God. These humble sons of Africa have been brought hither to hear the gospel;—who can tell but they may return hence to publish it to their brethren, that know not the liberty of the gospel!

The two schools, male and female, which have been established at Society Hill, have claimed a large portion of my time. Here are about 60 students, who receive daily instruction in the principles of morality and religion. They are generally diligent in their application to classical studies; amiable and correct in their moral deportments; solemn and attentive in divine worship. Some of these, I may say, were ignorant of the *existence of a God*, and had never been taught by minister, parent, or preceptor, the scheme of salvation! And yet I have never seen a collection of youth more easily disciplined, or more ready to listen to the words of truth and soberness. Some of the most flattering prospects are seen here; and this institution will, I hope, be continued, not only as a seminary of learning, but also as a *nursery of piety*, for generations to come. God has received praise from the mouth of one of these little ones, about 10 years of age, who gave testimony of her love to him in a manner truly astonishing to her family. She sleeps in Jesus. At a late public examination of the students, the committee of learned gentlemen appointed as inspectors, announced their entire approbation of the progress of the pupils, and of the utility of the institution.—Rev. Elisha Andrews is daily expected from Brown university to join me in these labours, which I hope will not be in vain in the Lord.

I have reiterated the *Macedonian cry* in the ears of my Atlantic brethren. They have heard the cry with tenderness and compassion. Some have come over to our help. We feel particularly grateful to the Board for sending brother Samuel Eastman to this destitute region. He has commenced his labours in Natchez, where he was baptized, and where he is likely to do much good. Brother McCall is much beloved, and is settled in the vicinity of Port Gibson, a place recommended to him before he left Philadelphia. Brother John Smith, with whom you were once acquainted, is also a beloved fellow-labourer. He was regularly restored to the fellowship of his church in Ohio, and has been received into our church. He now serves the newly constituted church at Pinckneyville, and a destitute congregation in this parish.

Allow me, my dear brother, to continue my plea for Louisiana—but especially for *New Orleans*. True, there are many places in the state more needy and destitute than this city is at present, but they are of minor consideration in many respects. Many parts of this large and populous parish may be still regarded as good missionary ground. I did not know for some time after I came to the country, that there was a minister of any denomination settled in the parish; but have since learned that the Hepzibah church is situated below the Mississippi

line, which has been blessed with some delightful seasons, and a considerable increase under the ministry of their worthy pastor, Rev. Ezra Courtney. Beyond this church there are two others in the eastern parishes; and on the west side of the Mississippi river there are about five more, which were formed into an association last November. In this large and growing state, there may be 10 small churches of our order, and not ministers enough, I apprehend, to supply these. But your attention is called to New Orleans as a place of the first magnitude. Brother Davis has been continued 15 months by the Mississippi Society, as missionary to the poor of that city. His usefulness has been great in the hospitals and prison, as well as in the houses of the poor. The pious and benevolent are desirous for him to remain in this important sphere of usefulness, but it is uncertain whether he can be supported long by the society. Yet it is desirable, not only that he should continue to offer the consolations of the gospel to the *poor*, the *sick*, and *afflicted*, and teach the unlettered to read the bible, but that another should join him in his labours. A small church has been constituted in the city, which requires nourishing. Will it not be practicable for the Board to send out a suitable missionary for this place the ensuing winter? One recommended and patronized by you, would, I think, meet with encouragement at this time; and would probably receive some support from the country adjacent to New Orleans.

Extract of a letter from Mr. Eastman to the Cor. Sec. dated

DEAR SIR,

Natchez, July 25, 1819.

SINCE my last, which was dated 23d of March, I have spent my time principally in the city of Natchez, making short and occasional excursions into the country. The Rev. Mr. Smith, a presbyterian brother, who had assiduously laboured in this city, left it about three months since, without the expectation of returning to renew his sanctuary efforts. His absence rendered this place more destitute of preaching than any other portion of country of equal population known to me in this state. Providence seemed to point it out to me as the most appropriate and promising missionary ground on which I could spend my labours. I have therefore endeavoured, in the name of the Lord, industriously to occupy it.

We have obtained a suitable place for worship, and have had recourse to the establishment of a school. I have rented, in partnership with a Mr. Smith, a large room, and opened an institution for the instruction of youths of both sexes; and at the same time repaired and put it in order for the accommodation of those who were desirous of hearing the everlasting gospel of Christ. It is a spacious and pleasant hall, 60 feet long, and 30 wide, has a neat pulpit, and is well furnished with seats. We opened it for meeting about the first of April, and have continued to assemble in it every Lord's day, unless providentially prevented. We have also held prayer and exhortation meetings on each Wednesday evening, which I trust have been profitable to us.

The number of hearers was at first quite small, but has gradually increased beyond our expectations. Our house is crowded with attentive, serious, and sometimes weeping congregations. Many seem to have been seriously awakened, and some are earnestly inquiring what they must do to inherit eternal life. It has pleased the Lord to encourage us with the prospect of a revival in this city.

How our expectations will terminate we know not. We desire to submit the whole to Him who worketh all things according to his own pleasure; whose ways are not as our ways, and whose thoughts are not as our thoughts; but we desire, we hope, and pray that many of the citizens of Natchez may experience like precious faith with us, and be introduced into the glorious liberty of the sons of God.

The house where we hold our meetings has become too small to accommodate our congregation, and the presbyterian brethren have generously offered us the use of their house, which is at this time unoccupied. We shall gratefully accept the indulgence. The people of Natchez consider it their duty to give temporal aid to those who minister spiritual things to them. They are about to do something for your unworthy missionary by way of subscription. Should this equal the expectation of my friends, I shall probably relinquish the labours and the profits of the school, and also be relieved from the necessity of dependency on the generosity of the Board for my support.

The number of pious believers in this part of the country is small. They are divided into various denominations. May the Lord increase the number and the graces of his people, that others seeing their good works may also glorify our Father who is in heaven.

Let our efforts be exerted in his name, however feeble they may be, the strong holds of Satan will tumble to the ground. Let our prayers, perfumed with the incense of a Saviour's intercession, be offered to God in faith, and let us wait with patient and pious expectation for the fulfilment of his promises.

RECENT INTELLIGENCE FROM BURMAH.

The following interesting communication from Burmah was not received in time to be inserted in its proper place. We think it contains matter of too much importance to lay over for our next number, and therefore break into the ordinary arrangement, that we may present it to our readers.

From Mr. Colman to the Corresponding Secretary, dated

RESPECTED AND DEAR SIR,

Rangoon, February 20th, 1819.

WITH much pleasure I inform you of our arrival in Burmah. Five months we were on board the Independence, four in Bengal, and one upon our passage from Calcutta to this port. Various circumstances conspired to make the shores of this heathen land appear agreeable to us. We had long been in an unsettled state, and exposed either to the dangers of the ocean, or to the influence of a sickly clime. It was delightful to find ourselves at the end of our tedious journey, and safe from all the perils through which we had passed. But another consideration served much to animate us:—we had reached the field in which we were destined to labour. Here we hoped to spend the remainder of our days, to scatter the good seed of the kingdom, and to see some plants of righteousness springing up, and yielding fruit to the glory of God. When we arrived at the landing place, we found our beloved brethren waiting to receive us. Our feelings, for a short time, destroyed the power of utterance. We could do no more than take each other by the hand. In about an hour the females came on shore, when the whole mission family met, and by mutual expressions of joy and love,

attracted universal attention. From the shore we were conducted to the king's Godown, where we were strictly searched. We then proceeded to the mission house. Our feelings were indescribable when we stepped beneath its roof, and found ourselves encircled by that dear company which we had desired, so long, to enjoy. That was a season of rejoicing. How swiftly and pleasantly the hours passed away! How cheering and varied was the conversation! How fervent were the prayers and thanksgivings to Almighty God!

For more than a week we were assiduously employed in getting our things through the custom house. Our articles were strictly examined. The most trifling of them did not escape minute investigation. Having undergone this tedious operation, we were compelled, by the custom of the country, to make several presents to persons in authority. It is admitted that the viceroy has the first claim. Feeling the importance of securing his favour by every lawful means, we thought the opportunity good to pay him a visit, and, in presenting our gift, to request his protection. We found him seated in an open house, situated in the midst of a spacious garden. Before him were a number of his officers, and a few persons presenting petitions. Behind him, at a short distance, were a group of artisans of different occupations, whom he constantly employs. His Excellency received us in a very gracious manner, appeared much pleased with our present, and gave us the assurance that we should remain free from molestation beneath his authority. Surely there is reason for gratitude, that we are permitted to stay in this heathen land! Little dependence, however, can be placed upon the government. Things here are continually changing. The lives and property of the people, are at the arbitrary disposal of a single individual. The whole country, and all which it contains, are supposed to be his property. Hence he gratifies his inclination, without the least restraint. While, therefore, we acknowledge with gratitude, the protection of earthly rulers, we feel the necessity of putting all our confidence in the Lord Jehovah. He can either dispose them to favour us, or defend us from their injustice and cruelty. There is, certainly, no reason to fear, while we have such a powerful Friend. It is true that, in consequence of several reports that reached us, we once entertained some serious apprehensions respecting our personal safety in Burmah; but as we approached its shores, these apprehensions vanished; and, since that time, we have felt as secure amidst these habitations of cruelty, as though we were in a christian land, and enjoyed the protection of an equitable government.

Sickness and the want of a teacher have greatly impeded my progress in the language. I had studied but five days, when I was suddenly taken with an expectoration of blood from my lungs. The discharge was but small, but it greatly reduced my strength. My weakness was so great that I was compelled to relinquish my studies, and almost entirely to abstain from conversation. This was a severe trial. It caused great searchings of heart. It led me seriously to examine the motives which induced me to come to this heathen land. For two months I was extremely weak. But He who took away my health, has, to a considerable degree, restored it again. Once more I have returned to my studies. By the assistance of a teacher I have read the catechism, tract, and a few of the first chapters of Matthew. I have copied brother Judson's grammar, and half of his dictionary. The latter I hope to finish in two or three months. With real pleasure I look forward to the time when I shall obtain a knowledge of this diffi-

cult language. Brother Judson has performed a mighty task. He has now the great satisfaction of preaching to the poor heathen the words of eternal life. Hitherto he has principally confined his exertions to those who visit him; but soon his labours will be more public. We have recently purchased a small piece of land, adjoining the mission premises, on which a place of worship is now erecting. Here brother Judson intends to spend the principal part of his time. Among other considerations, I will mention two which induced us to adopt this plan: We concluded that this method of communicating divine truth, would be least calculated to offend the "powers which be." And as the necessity of preaching the gospel is acknowledged, it is best also, if possible, to pursue that course which will not excite the suspicions of a cruel and despotic government. The secluded situation of the house which we now occupy, had considerable influence upon our minds. It is situated upon no public road, and is almost entirely concealed from the view of passengers by lofty trees. This we conceive to be an important reason why so few inquire concerning the gospel. The house which is now building, stands upon one of the roads which lead to the great Pagoda. The passing here is immense, especially on worship days. We trust our American friends will pray, that from the house which we devote to the service of God, streams of salvation may flow to all the surrounding country.

DOMESTIC INTELLIGENCE, REVIVALS, &c.

From Rev. Daniel M'Call, dated Port Gibson, August 19, 1819.

WITH much pleasure I resume my pen, although I have no interesting intelligence to communicate. Since my last I assisted in the organization of a baptist church ten miles east of Port Gibson. I visit and administer to them the Lord's supper once a month. I have also a stated meeting near the Mississippi; but, as heretofore, devote more than half the Lord's days to Port Gibson. The people seem desirous of my labours, and are circulating, as I have been told, a subscription in my behalf.

My school is flourishing. The last four months I have usually had 26 or 28 pupils. There is now a recess of ten days, after which Mrs. M'Call intends taking the female part of the school, and expects a number more, who have been waiting for her to commence teaching.

I unite with brother Peck in the desire to have a missionary employed in the Arkansas territory. If the project suggested by brother Ranaldson of employing a missionary in New Orleans, in addition to brother Davis, should not succeed, I hope, at least, that a person will be found who can devote his whole time to missionary labours in these regions of spiritual darkness. Having thought it my duty to consecrate A FIFTH OF MY INCOME to the cause of Christ, I would be willing to board the family of a missionary four months, towards aiding in his employment in the Arkansas territory.

Extract of a letter from Mr. William Polke, dated Bruceville, August 10, 1819.

THE Baptist Church on Maria Creek was constituted on the 20th of May, 1809, and consisted of 13 members, seven males and six females, who resided on the frontiers, from ten to twenty miles north and northwest of Vincennes, and

was one of five churches that formed the "Wabash Association," which was organized on the 8th of July following. A few months after the constitution of the church, the Rev. Isaac M'Coy, then a licentiate, became a member, and preached to us regularly. October 14th, 1810, our brother M'Coy was ordained; on which occasion the Rev. George Waller of Kentucky preached. The next morning we had the pleasure, for the first time, of hearing a female declare the goodness of God in revealing Jesus precious to her soul, and of witnessing the administration of the ordinance of baptism. From this time there were small additions made to the church, but no general revival. By the spring of 1812 eleven had been added by baptism, and the church, though small, was in a prosperous condition. From this period to the conclusion of the late war, our church shared largely in the common calamity: but, blessed be the name of the Lord, for his goodness and mercy endureth for ever, after bringing us through these trying scenes, He has granted us the smiles of his countenance.

In the summer of 1816, there was a partial revival in a small settlement on the lower side of the Wabash, where a few of our members resided, which so increased their numbers that they were dismissed and constituted as a church in the month of February 1817, which is called the "*Little Village Church*," from the circumstance of its being located in a deserted Indian village. In the spring of 1818, several of our members removed to a new settlement forming up the Wabash, and being joined by others from different parts, were dismissed by us and formed into a separate church, known by the name of the "*Prairie Creek Church*." The Lord has since enlarged her borders by the outpouring of his grace. Since the third of February last, there have been added to her by baptism, 48 members, and the blessed work is still increasing. Aaron Frakes, a young brother in the ministry, is settled among them, and preaches with zeal and to good acceptance.

A short time previous to the removal of our brother M'Coy to the mission-house, there was more than common attention to his preaching. At our last October meeting he requested of the church that a special meeting might be appointed at his house on Monday evening the 26th of the same month, for the express purpose of praying for the success of the mission, and that our brother might be directed in the right way and preserved from evil. When the evening arrived, all were surprised at the large and attentive congregation that assembled. The services were solemn and interesting in a high degree. Many were deeply affected, and the most decent attention given by all. From this time meetings of prayer were better attended than formerly, and many appeared serious. In February we were visited by our brother Frakes, who preached with much engagedness. In March he repeated his visit. Appearances still increasing, at our monthly meeting in April last our brother M'Coy, for the first time since his removal, visited us, and on that day two persons, the first fruits of this precious revival, were by him baptized in presence of a large and deeply affected congregation. Since that time 36 have been baptized, and appearances are still promising. The work appears to be spreading, but is yet mostly confined to the two churches above-mentioned. Our brother M'Coy, has for some time past visited us once a month, as also has brother Frakes; but still they cannot supply the pressing requests for preaching, as the destitute bounds are so extensive. There are some few preachers of other denominations—but nothing like a sufficient supply.

This has been the greatest revival that ever has been experienced in this part of the country; it has been effected without noise or confusion, and with a solemnity becoming the religion of Jesus. I could relate some interesting anecdotes, but fear I have already trespassed on your time. I cannot, however, deny myself the pleasure of stating to you, that several persons, in relating their experience, mentioned that the first serious impressions they had was on becoming members of the Bruceville Missionary Society, from the reflection that, as they had become instrumental in sending the gospel to the destitute, there was a necessity of attending to the same themselves. May we not with rapture exclaim, the Lord hath done great things for us, whereof we are glad, in causing the wilderness and solitary place to rejoice and blossom as the rose! Where lately only the howling of beasts of prey were heard, and the savage yell resounded, the songs of Zion now are chanted, and a holy zeal fills the breasts of many to impart the blessings of the gospel and civilized life to our red neighbours of the forest.

From Rev. Dr. Billings, dated Edenton, (N. C.) August 16, 1819.

EDENTON has about two thousand inhabitants,—say one thousand whites. Of these but about five hundred go to a place of worship, and are about equally divided between the Episcopalians, Methodists, and ourselves. However, our congregation increases, and we are living in the utmost harmony with the other denominations; and, if I am not mistaken, we shall soon have a revival among us. I was yesterday about twenty-two miles from home, at a church called Wiccacon, where a revival has broken out. Such a scene I never before beheld. There were four ministers present. Brother Spivey and myself preached to about two thousand people in the open air; but the cries of the people at last totally overwhelmed us. Some despairing,—some crying for mercy,—others rejoicing,—some saying they had found Him,—others exclaiming, Glory, glory, glory! &c. Young men, by dozens, holding each other weeping, groaning, and rejoicing! The old members, men and women, embracing each other, weeping and rejoicing! Some of us kept the stage, others went among the distressed. In a word, we preached, prayed, sung, and exhorted, till we were all entirely exhausted. We assembled at 10 o'clock, and departed about 2, leaving not less than five hundred persons, under various exercises of mind,—the male and female members staying to exhort and pray with them.

Brother Meredith is succeeding at Newbern beyond expectation. I received two letters last week from him. A revival has broke out there. He has baptized eight or ten, and there is a general inquiry.

From Rev. Charles G. Sommers, dated Troy (N. Y.) August 23, 1819.

THE Lord continues to be very gracious to us.—During this spring and summer we have had an addition of 55, and others stand prepared to follow the Lord in his appointed ways.—We continue to dwell together in love. O! that our love to God may superabound!

Extract from the journal of Mr. West, dated January 24, 1819.

Rode 10 miles to Mantua, and found there a great time of awakening, which had commenced in a grammar school. This school had been very immoral. A

female scholar, who was first struck with conviction, wrote a letter to the tutor, stating her great concern for her soul. He conversed with her, and her relation threw the school into tears, and all are still deeply concerned for their souls. This took place eight days before my arrival; during which time none had been able to attend to grammatical studies. Such a sight I never saw before. Thirty students, and many others, old and young, at once deeply affected! I stayed here three days, held four meetings, and preached five sermons; three of which were delivered in the seminary. I conversed much with them; and leaving them in a good way, I returned home.

MISCELLANEOUS.

THE supreme God is a Being eternal, infinite, and absolutely perfect; but a being, however perfect, without dominion, cannot be said to be LORD GOD: we say, my God, your God, the God of Israel, the God of gods,—but we do not say my Infinite, or my Perfect. On account of his dominion he is wont to be called LORD GOD or Universal Ruler.

Sir I. Newton.

It is a circumstance worthy of observation, that, excepting the rotation of the earth upon its axis, there is no one body in nature, with which we are acquainted, whose motion is perfectly uniform and regular.

Bonnycastle.

In the year 1712, being the latter end of the reign of queen Anne, when the protestant interest in England was threatened with ruin, a paper was dispersed abroad in Great Britain and Ireland from London, entitled "A serious call from the city to the country, to join with them in setting apart some time; namely, from seven to eight every Tuesday morning, for solemn seeking of God, each one in his closet, now, in this so critical a juncture." The call was complied with. The death of the queen succeeded; and the affairs of the nation changed just at the time when the enemies of religion and liberty had their designs ripe for execution.

On the ascent of Charles the 5th to his throne, he gave orders that he should be addressed by the title of "his majesty;" before this period kings were never accosted in higher terms than "your honour," or "your grace." Surrounding sovereigns, jealous of the ambition of the young prince, decreed that they would bear the same title. It has since been worn by all the kings and queens of Europe.

INTERESTING LITTLE OCCURRENCES.

A pious lady of Georgia, in April last, carried a Bible to present to a poor woman in her neighbourhood. The woman was absent, but the husband received it with thankfulness. The next day she hastened to the house of the lady, and told her that "six weeks before she dreamed she was very sick; and that she (the lady) had brought her medicine, which soon removed the complaint; and

she now trusted that her dream would soon find its interpretation." She was greatly affected, and though unable to read much, spells the words in the Bible with prayerful attention.

A boy who had been present at a missionary meeting in the north of England, was so deeply impressed by what he had witnessed, that, on the next day he was overheard addressing himself thus to a little thrush, which he had taught to perch on his finger:—"You are a sweet little fellow, and I love you dearly; but, much as I love you, if any body would give me three-pence for you, you should go, and I would give it towards sending the gospel to the heathen."—A minister, who overheard this, was too highly gratified to suffer the poor lad to part with his darling bird, or to deprive him of the pleasure of contributing to the missionary cause; he therefore gave him double the sum he had set upon his bird.

A BENEVOLENT gentleman in the vicinity of London, was induced to visit a poor woman who was sick. When he entered the room, he perceived a little girl kneeling at the bed side, who immediately withdrew. He then inquired who that child was. The sick woman replied, Oh! sir, it is a *little angel*, who frequently comes to read the Scriptures to me, to my great comfort, and has just now given me six-pence. On further inquiry, he found she was one of the girls belonging to a neighbouring Sunday school. On the following Sabbath, our friend paid a visit to the school, and expressed a wish to speak to the child. She approached with trepidation;—when he asked her if she knew the poor woman just referred to, and had been to read the Bible to her? She replied that she had. He then asked, what had induced her to do so. She answered, 'Because, Sir, I find it said in the Bible, that pure religion, and undefiled before God and the Father, is this,—to visit the fatherless and widows in their affliction,' &c. 'Well,' said he, 'did you give her any money?' 'Yes, Sir.' 'And where did you get it?' 'Sir, it was the reward given me in this school.'

The gentleman who related this fact, said, (alluding to the expression of the sick woman,) 'I clasped the *little angel* in my arms, and prayed that the latter part of the text she quoted might also be accomplished in her,—that God would "keep her unspotted from the world."—*Evangel. Magazine.*

It is delightful to observe the tokens of the divine approbation which so frequently, in late days, attend the benevolent and pious efforts of Sabbath school teachers. And happy will that youth be, who regards such a public notice of the Lord's goodness to any unknown young fellow-sinner, as a call on him, from his great God and Saviour.

In a distant village lived a careless family, who seldom darkened the door of any church, and never, it is believed, did they raise the voice of prayer but when they were calling on the Almighty to damn those who had offended them. Under such dreadful instruction and example, and *parents* too! Samuel and James — lived. As might naturally be expected, when they had attained, the one to his 12th, the other to his 14th year, both were regarded with sorrowful concern, by many, as swift travellers to ruin.

But it pleased that Being who endowed a dear little band with a "charity which was not rash, or vaunted not itself—but suffered long and was kind"—to establish a Sabbath school. It was conducted in an interesting and able manner. Many were induced by the rewards which were given to read and memorize the sacred scriptures. Samuel and James were at last to be seen repeatedly among the interesting group—and after some months, by the Divine blessing on the efforts of those who acted like dutiful parents, both of the little brothers deserted the ranks of young blustering swearers, and lounging ignorant Sabbath-breakers. It was evident to the estimable gentlemen, their teachers, "that these boys were not content with mere negative goodness"—that they were not content with mere labouring to cease from evil—but were learning to do well. In a little barn they daily met for retired social prayer. Here they probably often held sweet communion with the Father of their spirits. But they did not long enjoy the concealment of this little Bethel. By an imprudent action of a stranger, which evinced his hardihood in guilt, as well as the determinate but retired devotion of the youth, who were rudely disturbed while engaged in social duty, they were induced to search out a more private place in which to hold communion with Him whom they regarded as their Maker, their Redeemer, and their Judge. This place was no other than a dark disagreeable cellar—so that they could not conveniently address the Hearer of prayer in that posture which is so becoming and expressive in poor, sinful, dependent creatures. Ah! Samuel and James had not the deep shades of the grove, or the distant chamber, or the lonely closet, into which they might have retired, as many of their unknown young brothers, (and namesakes too,) now have. Shortly after this retired place was selected, a bundle of straw was conveyed into it, privately, by the elder brother. And here those dear young followers of the Redeemer were accustomed to meet, and jointly to pray to that God who saw them in the dark. Only a few weeks had elapsed before another removal was deemed proper; but it was a happy removal; and both parents and children will think of it with peculiar joy and delight through all eternity. Accidentally the father discovered the straw in the cellar. He asked his son Samuel, "what it was put there for?" The boy, with a firmness of resolution and coolness of temper which might have thrown a lustre even round aged piety, replied, "Father! James and I used to go into the barn to pray; but some one threw stones at the door; and when we came into the cellar it was so muddy that I brought the straw down—and it was I that spread it there, that we might kneel on it." The reply was enough for a prayerless father. With a downcast eye, and with a sinking heart, he went into a room; but when his hand was on the lock of the door he exclaimed, "Oh, God! is it possible my children are entering into heaven, and I am staying back!" What his vows and engagements were after he closed the door, are only known to Him who looketh on the heart. In a very little time a striking and complete reformation became apparent in both father and mother. All took their stand decidedly for God and for holiness—all gave full satisfaction to the officers of a respectable church, and were admitted into full communion. The voice of prayer and praise is no longer a stranger to their dwelling. Now peace dwells within its walls, and prosperity is perched upon its roof; and the happy inhabitants are not without the cheering hope of being translated to "a house not made with hands, eternal in the heavens."

ORDINATIONS.

ON the 29th of July last the Rev. JOHN FINLAY was ordained to the pastoral care of the Baptist church in Albany. The Rev. Archibald Maclay of New-York preached a very impressive and appropriate sermon, from Colossians i. 28. "*Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ.*" The Rev. Francis Wayland, of Saratoga Springs, offered up the consecrating prayer, and was assisted by all the ministers present in the imposition of hands. Immediately after the prayer, the Rev. Charles G. Sommers of Troy delivered an address to the candidate, and a special charge to the members composing the church. The Rev. Joshua Bradley, late pastor, presented the right hand of fellowship, and the Rev. Stephen Olmstead of Schodack, made the concluding prayer. The assembly was large, and peculiarly solemn. The services were performed in a manner highly interesting, and it was believed by many that the approving presence of the Lord was enjoyed.

Mr. Finlay is a graduate of the University of Glasgow, where, as an alumnus he resided during a term of seven years. In prosecuting his collegiate career, it appears, not merely from a diploma, by which is conferred on him the degree of A. M., but, from testimonials the most satisfactory, and signed by the different professors, that his deportment was unexceptionable.

He arrived in America on the 17th of September, 1817, and was elected rector of the Richmond Academy in Augusta, on the 1st of January, 1818. On the 22d of the same month he was chosen a chaplain of the Georgia militia, and on the 29th of June he was called to the care of the Presbyterian church in Augusta, Georgia, over which he presided until he formed the resolution to locate himself in a more northerly section of the United States. On his way to New-York it pleased God to enlarge his views of the kingdom of Christ, and on his arrival he was baptized by the Rev. Archibald Maclay.

ON the 15th of August, 1819, at a yearly meeting in the *High Point Chapel*, Monmouth county, New Jersey, Mr. JOHN HAGAN, a licentiate from the church of *Lower Dublin* (Pa.) was set apart to the work of the ministry as an itinerant. The order of services as follows: The introductory prayer by the Rev. John Cooper of New Jersey; sermon by Joshua P. Slack of Pennsylvania from, Eph. iii. 8. *Unto me who am less than the least, &c.* The examination of the candidate by Mr. Cooper; prayer during the imposition of hands by the Rev. S. Bijotat of New York. The Rev. Mr. Cooper then delivered a solemn charge, and the Rev. Mr. Bijotat gave the right hand of fellowship.

After an intermission of thirty minutes, the Rev. Mr. Hagan delivered a very impressive discourse from Ezek. xxxvii. 1—10. which was immediately followed by the ordinance of the Lord's supper. The services were such as to impress the minds of a large assembly with the dignity of divine things; while the believing followers of Jesus found it a season of refreshment from the presence of the Lord.

ON the 23d of September, 1819, at the Baptist meeting house in Montgomery, JOHN S. JENKINS was ordained to the work of an evangelist. Rev. Mr. Roberts

of the Great Valley commenced the services, and preached the sermon from Matthew xxviii. 18—20. "*And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.*" Rev. Dr. Hough proposed the usual questions; Rev. Mr. Griffin offered the ordination prayer, and the imposition of hands was performed by the ministering brethren present. Rev. Mr. Matthias delivered the charge, and Rev. Dr. Hough concluded the solemnities. The services were pleasing and impressive.

On Monday, August 23, 1819, at the meeting house of the Rock Springs Baptist church in Little Briton township, county of Lancaster, state of Pennsylvania, THOMAS POTEET was solemnly ordained pastor of the said church. Rev. Thomas Barton preached from 1 Cor. ix. 16. "*Wo is me if I preach not the gospel.*" The usual questions were asked by Mr. Ferrell; Mr. Strawbridge offered the ordination prayer, and the rite of imposing hands was performed by the ministering brethren present; after which Mr. Strawbridge presented him the bible. The Rev. Thomas Barton gave the right hand of fellowship; the Rev. Mr. Ferrell gave the charge, and concluded with prayer and an appropriate hymn.

On Lord's day, August 29, 1819, at the meeting-house, Lower Dublin, Mr. JOSEPH WRIGHT, member of the Baptist church there was solemnly ordained to the work of the ministry, with a view to his taking charge of the Baptist church in Pleasant Valley, New York. The services were opened by singing and prayer by Rev. Mr. Slack, after which Dr. Staughton delivered a discourse from Isaiah lii. 7. "*How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth;*" and afterwards proposed to the church and candidate the customary questions. The ordination prayer was offered by Rev. Mr. Slack, and the right hand of fellowship given by the Rev. Dr. Hough, of Montgomery; the bible was presented to Mr. Wright, and an affectionate and impressive charge delivered by the Rev. Mr. Montanye from Col. iv. 17. "*And say unto Archippus, take heed to the ministry which thou hast received in the Lord, that thou fulfil it.*" The assembly was very large, and the services solemn and delightful. After the charge, the following hymn was sung, composed by one of the members of the church for the occasion:

O THOU who seers and prophets sent,
And didst their mission seal,
By whom ordained th' apostles went,
The Gospel to reveal.

To us thy guiding Spirit lend,
While we with one accord,
Another labourer would send
Into thy harvest, Lord
Saviour divine, assist his youth,
To him thy grace impart;

While he divides the word of truth,
With wisdom fill his heart.

As thou Isaiah's lips didst touch
With coals of hallowed fire,
So may thy power in him be such
As may his soul inspire.

Aid him with knowledge to unfold
Thy pure and holy laws ;
Make him like Paul or Peter bold
To combat in thy cause.

Then while he publishes around
The sacred truths he feels,
Lord may his ministry be crown'd
With multiplied seals.

OBITUARY.

REV. JEREMIAH MOORE.

For the following communication we are indebted to Rev. FRANCIS MOORE, the son of the deceased, who, in Jefferson county, Virginia, is pursuing a course of useful labours similar to those from which his venerable father has rested. The memory of the just is blessed, and deserves to be cherished. The toils, the sufferings, the successes that attended the deceased, have found their equal in few. Our only regret is, that the subsequent detail has been published no sooner.

JEREMIAH MOORE was born in Prince William county, Virginia, June 7th, 1746. His parents were respectable without opulence, as far as wealth may be supposed to establish distinctions among men. From a very early period in life serious impressions filled his mind relative to eternity, which he supposed were the cause of his not running into many of the excesses of the times. This excepted, nothing of an extraordinary character marked his progress through life until he reached his 17th year, when a considerable revolution took place in the neighbourhood where he was brought up, under the preaching of the Rev. David Thomas, who was the first baptist he ever heard of. Until now he never heard a doubt suggested with regard to the truth of the established religion. Curiosity induced him to go and hear this newlight, as Mr. Thomas was then called. He returned home greatly astonished at the gentleman's manner of preaching, the doctrines insisted on, together with his apt quotations from the scriptures in support of the whole. This brought him to confess it was something entirely new, and looked so much like the New Testament, with which he had some acquaintance, that it afforded him much matter for serious meditation : and although it was several years before he was made to understand the principles of the gospel, he never could obliterate from his mind the effect of this sermon. As his acquaintances were generally Episcopalians, he resolved, as much as possible, to hide his views from them ; and this he found no difficulty in effecting, as his convictions went little further than to persuade him that Mr. Thomas and his baptist

friends were good people, and did not deserve the abuse generally bestowed on them. The first of November, 1765, being a few months more than 19 years old, he was married to Lydia Renno, the daughter of Mr. Francis Renno, whose ancestors were under the necessity of flying from France, their native land, on account of their religion, and taking refuge in the then British dominions. Settled in the world, he was tempted to fly to that false refuge, the conclusion of many, namely, that it was no matter what religion a man adopt, provided he be only sincere and moral. His having fallen into this snare himself he has said was the reason why, in his public preaching, he so earnestly warned others to escape it.— Having come to this conclusion, he became more attentive to the established church, and carefully avoiding the baptists, would never go to hear them preach, nor see any of them if he could help it. By this time, 1771, they had much increased, and had advanced near his residence. Several of his acquaintances had joined them; while every mention of them brought up recollections that goaded him to the heart. On easter Monday of this year he went from home on business, and on his return his servant informed him that their mistress had gone with his mother to baptist meeting. As it was now some time in the afternoon, he made no doubt but they would soon return. But the evening came on without bringing any intelligence. As several of his father's family were at the place of worship, he was sure if any thing out of the ordinary course had taken place they would have informed him. At about 11 o'clock at night he heard the company ride up, and Mrs. Moore call for a servant. He went out, and on inquiring if any thing had happened, was informed they had waited to hear a man preach by candle light. In conversation with Mrs. Moore relative to the preaching, he soon discovered her mind was much affected. She observed, "Until now I never knew any thing about my situation as a poor miserable sinner, against the best of Beings." The conversation was like a dagger to his heart, a heavy gloom oppressed his mind, and fearful apprehensions filled him with horror, to a degree he had never felt before. A few days after he went to meeting. The service was introduced by singing Watts' 30th Hymn, 2d book:

"Come we that love the Lord,
And let our joys be known,
Join in a song with sweet accord,
And thus surround the throne."

But the following words, "Let them refuse to sing, that never knew our God," came with power. He felt he knew not God. Deep distress filled his soul. For a considerable time he was left to mourn that he could not mourn. He was tempted to believe he had committed the unpardonable sin; that with him it was too late; God would not have mercy on him; and though he strove to pray, he was often led to conclude the mercies he sought were not for such as he. At length through the goodness of God he was enabled to feel the remission of his sins through the blood of the Lamb, to the unspeakable joy of his heart. No wonder then that the blood and righteousness of Jesus Christ should be the theme that he dwelt on and delighted in for more than 40 years! How could he who knew his own salvation was all of grace, preach a conditional Gospel to others! Soon after this he became a member of the baptist church at Chopawamsic, in Stafford county, Virginia. His baptism made no small stir among his friends, the most of whom were Episcopalians, and some of them enemies to the baptists:—

Some pretended to pity his folly, while others treated him with contempt ; and all agreed to give him up for lost as to any future usefulness to himself or family. By becoming a baptist he gave up a small office in the establishment worth 2400 pounds of tobacco yearly, and with it the friendship of many influential characters. When elder D. Thomas baptized him, he observed to a friend, I think I have this day baptized a preacher ; and so the event proved. Soon after this event a lady, (it is believed to have been the mother of judge French, of Kentucky,) proposed the opening a meeting in the neighbourhood for singing God's praise, reading his word, and prayer, to which he consented, not imagining the work was in any way to devolve on him. Here, however, it may be said commenced that ministerial work in which he was engaged near 45 years, through difficulties and trials, with a zeal and abilities that have fallen to the lot of but few. Three times he was apprehended by the officers of the crown, and conducted to the town of Alexandria, to be lodged in the public gaol ; and once committed by one of his majesty's justices of the peace to gaol, for preaching the gospel of Jesus Christ. This *mitimus* is yet in the hands of his family, and will, it is hoped, be preserved as an evidence of his faithfulness in his Master's cause. He was blessed with an uncommon degree of health, and with seeing many churches planted as the fruit of his labours. One in the town of Alexandria, now under the care of S. H. Cone, he mentions with peculiar pleasure, on account of its being located in the place where he was thrice called to answer at the bar of his country for preaching the gospel of a precious Christ, and where he received the sentence of the judge *to lie in gaol during life*. From all these afflictions he was wonderfully and in an unexpected way in providence delivered, not without a hope of meeting in a happy eternity many of these his enemies and their posterity. No doubt is entertained but that the church of Alexandria, at this time, is in part composed of the families that have descended from his most bitter persecutors ! The ways of God, O how unsearchable ! About two years before his death, his friends saw, with unspeakable regret, that his accustomed health was fast declining. He nevertheless continued to travel and preach through a district of country from 50 to 60 miles diameter. His last attempt to speak for his Divine Master was in the village of Centerville. In the early part of the winter of 1814, it is thought by those who are qualified to judge, that his journeying to preach the gospel from place to place would, if directed to that end, have carried him twice round the globe. His preaching was principally confined to Maryland and Virginia ; yet he visited North and South Carolina, Tennessee, Kentucky, Pennsylvania, Delaware, the Jerseys and New-York. A few days before his death he observed to his son,* " I have finished my course : the doctrines that I have tried to preach are the stay and comfort of my heart : I know in whom I have trusted. There is one thing, and only one, that gives me the least uneasiness, and that is, that I have not travelled more, preached more, and written more, and in all things, been more industrious in the best of causes." His last moments appeared to be employed, as was his life, in a desire to spread abroad the savour of His name whose blood and righteousness were all his hope. On the 24th of February, 1815, he left this for a better world on high, leaving a widow, five sons, and four daughters, to lament a loss to them irreparable.

* Elder F. Moore.

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TO

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ERRATUM.—The line belonging to the top of page 486, was, in a few impressions, placed at the bottom.

